

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church



The Unity Negotiations

Editorial

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AMERICANS AT CANTERBURY ENTHRONEMENT

Bishop Sherrill (left) and Methodist Bishop Oxnam, president of the Federal Council of Churches (right), look on as the new Archbishop of Canterbury points to an architectural feature.

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Teller or Teacher?

THIS talk is addressed to the teacher with the smooth tongue, who thinks she is a wonderful teacher, but is really one of the worst. This is the person who is a fluent talker, whose mind is filled with great quantities of information, but whose method is to deliver it to her charges in a stream of talk.

Such a personality (when the truth comes out, some day) may be only the shy person ill at ease with others, who covers it up by excessive talking. The trait may arise simply from not noticing nor caring deeply for others, combined with an urge for self-expression or display. It's a subtle thing: you can recognize it in others, but seldom in yourself. The result is that lowest form of teaching methods—the lecture.

The lecture method may be partly justified when used with college students, because they have a greater mass of experience. But even college lectures are impressed by other educational devices: blackboards, demonstrations, assignments, laboratory work, quizzes, problems, and other forms of student activity.

But the pest I have in mind—and I suspect fully half of our teachers are temperamentally of this ilk, or fall back into this method whenever they are poorly prepared—simply talks on and on. Her sole preparation has been the reviewing of facts, formed into loose sentences, plus some items recalled from her active mind.

Let us pause outside the portable partition and listen. Miss Talky Teller bangs for quiet, and starts, "Today I am going to tell you all about the Christian Year. It is a sequence of seasons, each starting with some feast or holy day. The principal system takes us through the main events in the life of Christ each year. A secondary scheme consists of special days of memory, such as saints' days and times of special emphasis or devotion, including Rogation and Ember Days." [I'm going good, says Miss T. to her inward mirror. I sure know this stuff. What a teacher these kids have! Wish they'd stop wiggling.]

Assignment: Will the reader please note four things that are wrong with the above? I'll add a fifth—she looks upon the class as an audience.

TEACHING INCLUDES LISTENING

Need I tell you that pride and overconfidence are partly the cause of our poor sister's way? And partly a lack of imagination. And I'm sure she never visited a class in the public schools recently. But more especially she has the wrong attitude toward childhood, and an ignorance of the teaching process. Can you remember being bored by a long talk? Then I ask you to place yourself among

these pupils and hear them thinking, wish she wouldn't talk so much. I wish she'd stop. . . . What's she talking about? I'd like to say something—St. Patrick's Day . . . last year in our room we made . . ." But the talker has hurried on, the pupil doesn't have a chance.

If you don't teach by telling, by what then? Here are some ways that real teachers do it: Have you tried to find out what the class is interested in?—by discussions, sharing of experience, of ideas? Have you inspired them to look it up? Report back? Do you know the tried way of expressing it physically, together? That becomes the project, fully developed. Invent a game or drill using the new information. Compare patiently with what they know already. Have them write it out in their own words—by putting into verse into an original prayer, into a letter to an imaginary friend.

IS YOUR APPERCEPTION STICKY?

The mind hears with a strange device. It is a sticky pile of tangled experiences in our skull which allows only familiar thoughts to adhere. The old psychologists called this the Apperception Masses. If I told you that, and left it there (to rub my point) you would be as bored as the senior warden. (He's just showing off.) But if I used those two big words, twinkled my eyes at you to think they are funny words, too, and said: "I'll bet you do know what that means," I would still have your good will and interest. Then I would add, "Those words mean simply what is on your mind. When you hear new ideas you compare them with these old things already at home there. If you have ever done or seen anything like it before, you take the new idea into your head because it is something like the old ones. No class—I say to you—"What is meant by the apperception masses?" I'll bet the class will be a dozen hands raised, each eager to explain it in his own way.

All right then: back to another class. The teaching teacher does it like this: "I am holding an ordinary calendar. What are some important days on it?" (Christmas birthdays, etc.) "What four seasons do we have every year? When does each new year start?" When interest is formed and channelled and old knowledge has been stirred, then the new matter is injected. "The Church has a calendar, too, which can be written on this one."

Notice not only the different methods employed, but the different attitude toward the children. They are real persons, and the teacher is vibrating to them lovingly every minute. Her class is a fellowship. But I fear for Miss T. Between her and her children there is a great gulf fixed. Would she be persuaded if one rose from the dead?

Write Dean Hoag, 508 S. Farwell St., Eau Claire, Wis., about your teaching problem.

The Living Church

THIRD SUNDAY AFTER TRINITY

WAR & PEACE

ARMED FORCES

Commission Meeting

The Army and Navy Commission has received for this year's budget, \$215,600. On June 6th, it was announced at the Commission's meeting in New York on June 6th. The amount needed for the year, at present rate of expenditure is \$400,000. A number of the dioceses and districts have contributed nothing, or very small sums, so far, while other dioceses, notably Massachusetts, Pennsylvania, and New York, have made large and generous contributions.

Bishop Sherrill, Commission chairman, and chairman of the General Commission on Army and Navy Chaplains, reported on his recent visit to European war areas, where he saw many chaplains of all faiths and met with them individually and in groups. He stressed the fact that they are just dead tired and have given all they have. They are overstrained after two or three years' service, and the need now is for younger men to replace chaplains who can be transferred or retired."

Chaplain Luther D. Miller, new army chief of chaplains, attended the all-day meeting, and urged that steps be taken to get more Episcopal chaplains, even if they must come fresh from theological seminaries. He is inclined to discount somewhat some of the prevalent ideas about the needs of the returning service personnel. "These men are not nuts," he said. Most of them will be all right, once they get here and get jobs."

Bishop Hart of Pennsylvania reported that the committee working on the place-

ment of chaplains when they return, feels that the needs of the chaplains will be for jobs, for a period of rest, study, and readjustment to normal life. The committee regards placement of returned chaplains as the responsibility of the dioceses and missionary districts, but the Army and Navy Commission is ready to help by supplying names of chaplains separated from the services, and in all other possible ways.

The Commission discussed at length the matter of refresher courses to be provided by seminaries, and perhaps by the College of Preachers, and specially-set-up schools. Chaplains will be informed from time to time of developments in this field, so they may have the opportunity of study if they so desire.

DR. WASHBURN TO REST

The Rev. Henry B. Washburn, Commission secretary, Bishop Sherrill announced, would start in mid-June on a much-needed rest, not returning until early fall. For the interim period, the Commission elected Chaplain J. Burt Webster, associate secretary, to take over Dean Washburn's work. Chaplain Webster is a member of the Commission, and was an army chaplain from 1936 to his retirement recently.

Dean Washburn reported that the demand for chaplains' supplies continues. To date 415 portable altars have been supplied, as well as 128 communion sets, and 6,410 pieces of altar linen.

A total of 830,475 copies of the Prayer Book for Soldiers and Sailors have been distributed, as well as over a million pieces of Forward Movement literature. Church war crosses to the number of 443,706 have been sent, and thousands of pieces of other literature, Holy Communion folders, identification cards, etc.

CALL FOR MORE CHAPLAINS

Stressing the urgent need for more chaplains, the Commission adopted a strong statement urging younger clergymen to make a "self-examination to determine whether they can still refuse their country's call." Its text follows:

"Contrary to a widely prevalent belief, the close of hostilities in Europe has not ended the need for additional chaplains in the armed forces. Seven hundred are called for at once by the army and 400 for the navy. The end of the European war finds many chaplains overseas who have endured for months and even years the heat and burden of the day. Constant strain, born of combat duty has reduced their physical and nervous reserve. To the end that armed forces may return these veterans to

less arduous posts in the United States, it is imperative to secure replacements. Young clergymen, up to the age of 35, are urgently needed for duty with combat troops. We must recognize that because the clergy do not come under Selective Service, nonetheless they can not escape their moral obligation to meet this vital spiritual demand. In order to serve their country, men of other professions have left their families and splendid incomes. For the clergy in this critical time to do less is unthinkable. It is our considered judgment that this is the time for renewed self-examination by every clergymen in this age group not now in uniform, to determine whether he can still refuse his country's call."

APPEAL FOR FUNDS

The Commission made public also a statement passed by unanimous vote, concerning the present status of the Army and Navy Commission Fund, and urging dioceses and congregations to respond promptly and generously. The statement:

"From our report to date only \$215,600 has been remitted since January 1, 1945, to date of a \$400,000 goal, and while recognizing that some dioceses have not yet reported their contributions, we want to impress on the dioceses and congregations our immediate need. We need the money now. The operations of your Commission are continuing at the minimum rate of \$1,000 per day. The shift of the war emphasis from Europe to the Pacific has already made necessary allocations to such centers as Honolulu. May we ask your generous and prompt response to our appeal?"

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The Living Church

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GTS Plans for Returning Servicemen

By ELIZ.BETH McCACKEN

Plans for assisting returning servicemen who wish to prepare for Holy Orders and for chaplains desiring a refresher period before returning to parochial life have recently been approved by the dean and faculty of General Theological Seminary, after study of these problems by special committees appointed over a year ago.

The program for servicemen desiring to study for Holy Orders is designed to facilitate the preparation of demobilized servicemen who enroll at the seminary, while at the same time maintaining the highest standard of academic integrity in equipping men for their ministry.

Two features are central in the program. The first is the establishment of a number of special groups which will make it unnecessary to lump the men together, but will enable the seminary to handle each case on its merits, adjusting the course of study to the particular problems and circumstances of the student. The second is the further development of a method of instruction in which the lecture-examination technique will be replaced, so far as feasible, by lecture-reading-conference-examination, in which the lecturer will assist the student in mastering the material by personal and group discussion.

In making public its program, the seminary stated its aims as follows:

"The beginning of the period of demobilization will see many men who have found a vocation to the ministry during their active service with the armed forces eager to begin their seminary studies as soon as possible. The majority of these men will not have had opportunity to have completed the usual academic requirements for entrance to a seminary before their war service began. Even the greater part of those who have done so are finding that years of active military service push their former disciplines of study far into the background. Yet these men bring back from the war to their future ministry a maturity born of their experience and qualities of mind and character which must not be lost to the Church. They will not wish to enter the priesthood improperly or hastily prepared, but clearly the normal peace-time requirements for entrance to a seminary cannot be imposed upon them. Clocks cannot be turned back in human lives; the time must be redeemed by grappling wisely and boldly with the situation. In this respect at least the position of theological seminaries is similar to that of other professional graduate-schools."

RETURNING CHAPLAINS

Prepared in the expectation that the next 12 months may see a partial demobilization of chaplains, the plans for the refresher period open to all former chaplains between their discharge from military service and their return to parochial life are subject to alteration in detail, as particular circumstances or varying individual needs require. However, the

program in general outline has been completed. Flexibility in operation, of course, will be expected, since the scheme is designed to secure that every interested chaplain shall benefit from the period to the fullest extent.

The aims of the new program are given in the following statement, prepared by the faculty's special committee: "Many chaplains now in active service have urged that the seminaries provide them with a period of spiritual refreshment and re-orientation between their discharge from duty and the resumption of parish work. Long months—in many cases, years—of heroic but highly specialized ministry in the Chaplains' Corps have brought a number of our men to feel that such a 'refresher course' would be invaluable.

In this situation the theological seminaries have an urgent responsibility to the clergy who are coming back to a peace-time ministry, combined with a unique opportunity to assist in the fusion of their experience with that of the continuing ministry at home. The problems and opportunities which will confront the Church in the critical postwar years will demand of all our clergy qualities of wise and courageous leadership and understanding. The returning chaplains can bring these values to the ministry of tomorrow in terms in which they will command the attention of the thousands of men and women with whom the clergy in the armed forces have shared the experiences of war."

Beginning in September, 1945, the seminary will be prepared to receive returned chaplains and their stay may be arranged for such a period of time as seems most valuable to them. Some men will find a few weeks sufficient; others may wish to remain longer.

These chaplains will be free to attend any of the ordinary classes of the seminary curriculum. Many chaplains have already expressed the opinion that such informal participation in regular courses will be the most valuable element in the "refresher period." Private reading courses designed to meet individual needs will gladly be arranged by members of the faculty.

Easter Broadcast Off Okinawa

¶ Chaplain Curtis W. V. Junker wrote the following 5-minute broadcast script for the NBC network's Easter message from a Navy vessel off Okinawa:

It wasn't the old familiar ring of church bells which greeted the dawn of Easter off Okinawa this morning. But as the thundering bombardment let loose and prepared the way for the vast aggregation of amphibious vessels, many a man at his battle station or poised to go ashore (and, perhaps many a chaplain) felt that in these days he had entered more deeply into the significance of that first Holy Week. That, too, had been a thundering, if not an earth shaking event. That, too, was a testing, a determination to see the whole black, bitter business through to the end, a cross accepted, a sacrifice, an achievement and a triumphant victory. That, too, was to change the whole complexion of the fu-

ture. That, too, early in the morning the first day of the week had its anxious thoughts, its fears, and heavy hearts.

In today's time of waiting many a man previously untouched by Good Fridays and Easters, found the spiritual crusts of half-loyalties breaking away as he thought and gave himself anew to those he held dear to his nation, and to his Lord, "the Risen Christ who is alive and is our Life." At no time has the trumpet call of Easter sounded more clearly for us. On that other spring morning when the young Savior was to hang alone upon a cross on a windswept hill, He had already said, "In this world ye shall have tribulation; but, be of good cheer, I have overcome the world."

Today our fellow countrymen, our friends, our brothers, husbands, sons, are struggling not only here, but in many places scattered over the earth in conflict for a cause which we trust to be in line with the purpose of God. They are fighting foes who are alert, skillful, bravely equipped, and often cruel. Because we have not believed that so great an evil would again be let loose upon the world they must now gradually advance against its entrenched instruments of war, endangering lives often dearer than our own. Yet through it all the Christian can have no ultimate anxiety. Through pain or sorrow, through failure or death, through loss or even apparent defeat, God can bring the good cause to victory for those who trust in Him.

Our Easter had dawned bright and calm—a good day for Church going and Easter bonnets but these men had made the Easter Communions and had worshipped their Lord hours before—on Easter Eve. They had sung their Easter hymns, had heard that "Courage is Fear which has said its Prayers" and now, prepared, determined and still praying they had set forth. Many of them had begun Lent off Iwo Jima or in the Philippines, many of them had been in other landings, they knew that they might well say, "Lord, I shall be very busy this day, I may forget Thee but do Thou not forget me."

They expected the worst but thanks be to God, their opposition through this first day has been almost negligible. Now as there goes around the world, riven and bleeding with war though it is, a kind of shock of fresh hope and contagious faith because it is Easter, these men for whom it is past midnight give thanks for even little blessing. Prepared, determined and of good cheer, they—and we—shall see this thing through, confident of victory, persuaded that God has summoned us to end this anguish and, in the spirit of the forgiveness which was in Christ, to lay the foundations and help establish the means for a different world.

The Message of Easter from the far Pacific is "Be of Good Cheer." The Son of God, our Lord and Savior Jesus Christ, calls to all men and women this day—to those who are experiencing reverses, physical separation or material loss, and to those who are suffering the infinitely greater loss—the loss of a loved one, to those in ill health, to those who are in trouble of any kind—and to those who face death itself, Jesus Christ says—"E-

Good Cheer, I have overcome the world."

May God grant that Easter next year may dawn on a world once more at peace yet dedicated—not again, but for the first time—to the things that belong to her true peace—"The Peace of God which passeth understanding."

HOME FRONT

Christians Asked to Keep Spirit of Compassion Alive

American Christians were urged to keep alive the sense of justice and the spirit of compassion," in a statement issued by the Foreign Missions Conference of North America, representing more than 100 non-Roman missionary agencies of the United States and Canada. Dr. Luman J. Stauffer headed the committee which drew up the statement.

The text of the statement follows:

"As the war has progressed the invention and use of increasingly destructive methods of warfare has resulted in the cumulative destruction of human lives and property. Now that the European war has come to an end and the full force and fury of the war in the Far East develops, we are constrained to re-examine certain of the spiritual consequences of the war for Christians.

"Mounting casualty lists among the armed forces on both sides, and the almost complete destruction of great cities with the maiming and killing of vast numbers of civilians, men, women and children, create a sum a catastrophe so great as to defy adequate comprehension.

"The sheer bulk of this destruction and death has tended to deaden our sympathy with the victims. We have almost instinctively tried to shield ourselves against the hurt of so great a calamity. There is evidence that some among us even tend to默 in this destruction and slaughter. Yet our sober Christian conscience warns us that when compassion dies, we are alienated from our heavenly Father, who knows and suffers with the suffering of all His children.

"The imperative to keep sensitively alive to the danger of spiritual indifference is now heightened. We recognize that we are irrevocably involved in this tragedy. We are as much responsible for what our armed forces do as the Japanese people are for what their armed forces do. But to be silent partner in a program of devastating total war without spiritual tension and deep searching of heart would tend to stultify and blur moral perception and thus add to the tragic death of countless civilians in enemy lands the moral apologetics of a quiescent Christian conscience.

"In all-out war there are no longer clear distinctions between the destruction of military objectives in the old sense and the destruction of decentralized industries, communications, transports, food supplies and civilian men, women and children. In the language of the report of the Federal Council's Commission on the Relation of the Church to the War, quot-

ing in part: 'On the basic principle that the Church cannot acquiesce in the supremacy of military considerations even in war time, nor in the view that modern war may properly, even in case of extreme peril to nation, church or culture, become total war, we are agreed.'

"Most of us believe that under the circumstances it is right for our country to prosecute the war until Japan as well as Germany has ceased to be a threat to the peace of the world. Yet none of us dares close his eyes and heart to what that belief means in terms of human suffering and of the possible brutalization of our own men in the armed services.

"We therefore appeal to our Churches and their leaders to keep alive both the sense of justice and the spirit of compassion which suffers with the sufferers everywhere, to listen to the sensitive conscience that cannot accept without tension these extreme methods of total war and to strengthen our determination to do our utmost to make Christ's spirit regnant in all human relations so that wars may cease."

Chaplain Scores Faithless Wives

A chaplain in the South Pacific, in a report to the Army and Navy Commission, strikes hard at faithless wives here at home. "I suppose that marital and domestic difficulties back home are by far the greatest of all morale-destroying factors," he said. "Unfortunately they are tragically common and so hard to cope with. Constancy is a rare quality. Hardly a week passes that some poor fellow does not come in with a letter from his wife. Out of the blue, and with absolutely no inkling on his part, she has written that she wants a divorce on the basis that she 'no longer loves him' and 'would like to settle it all before he gets back.'

"Now he feels that his hands are tied, for what can he do out here? The security which he had looked forward so much to returning to suddenly disappears completely.

"I know that this is no new problem, but it is one that can be profoundly discouraging."

Bishop Page Favors Peacetime Conscription

The only religious leader to favor peacetime conscription before the House Committee on Postwar Military Policy during the first three days of its hearings in Washington was Bishop Page of Northern Michigan.

Mistakenly listed by the committee in earlier announcements as an "opponent" of the proposed legislation, Bishop Page was given time to testify during the days set aside for hearing those opposed to compulsory military training.

Stressing that he spoke for himself and not for his Church, Bishop Page appeared only briefly before the committee, and said he thought a peacetime military training program "may be a powerful deterrent" to future aggressors.

Otherwise, representatives of religious

organizations maintained a solid phalanx against the proposal.

Opposition was expressed by Dr. Herbert J. Burgstahler, president of Ohio Wesleyan University, for the Federal Council of Churches; the Very Rev. Howard Carroll for the National Catholic Welfare Conference; Dr. Robert Gordis for the Rabbinical Assembly of America; the Rev. Gene Littel of Columbus, Ohio, for the Department of Social Education and Action of the Board of Christian Education of the Presbyterian Church in USA; Dr. John L. Davis, executive secretary of the Board of Higher Education of the Disciples of Christ; Dr. A. J. Brumbaugh, vice-president of the American Council on Education; and Dr. Gould Wickey, executive secretary of the National Commission on Christian Higher Education of the Association of American Colleges.

RELIEF

\$629,000 for Asia

Forty-one non-Roman bodies in America contributed over \$629,000 during 1944-45 to the Church Committee for Relief in Asia to alleviate suffering in the Far East, it was reported at the committee's annual meeting. In addition, over \$1,100,000 was received from the National War Fund through United China Relief.

Plans for an expanded program of activity have been made for the coming year.

Food Boxes for Italy

Food boxes for the Woman's Auxiliary of St. Paul's American Church, Rome, Italy, were urged by Mrs. Samuel Tyler, wife of its former rector, at one of the sessions of the recent Massachusetts UTO Presentation Service. Reading a letter from the president of the group in Rome, Mrs. Tyler told her hearers that for the first time the Woman's Auxiliary of St. Paul's, Rome, had failed to send a United Thank Offering to the home Church in America because there was so much suffering and malnutrition about them.

During the imprisonment of their rector and while the church was closed, the Rome Woman's Auxiliary had conducted devotional meetings which were of real value and comfort in those days of great uncertainty. As soon as the armies of the Allies had reached Rome, the Auxiliary opened their library for the soldiers and helped in many ways. They have urgent need of coffee, tea, sugar, chocolate, cocoa, Klim cereals, jello, packaged desserts, etc., and of clothes for adults and children.

Packages weighing not more than four pounds, marked Gift Package, should be sent in regular overseas boxes sold at the 5 and 10 cent stores. Instructions for mailing and customs declaration forms may be obtained at the post office. A card of the group or individual sending the box should always be enclosed so that acknowledgment may be made. The package should be addressed to Mrs. Katharine Tuccimei, Via Taro 39, Rome, Italy.

EPISCOPATE

Dr. Wright Accepts Election

The Rev. Thomas H. Wright, D.D., rector of St. Mark's Church, San Antonio, Texas, has accepted his election as Bishop of the diocese of East Carolina.

Bishop Gooden Enthroned

The enthronement of Bishop Gooden of the Panama Canal Zone took place at 10:30 A.M. on May 27th at the Cathedral of St. Luke, Ancon, C. Z., with all the clergy and officers of the district and members representing the various parishes and missions, in attendance. Government and military officials of the Canal Zone, official representatives of the Republic of Panama, diplomatic representatives of the United States, Great Britain, and other foreign governments accredited to Panama, as well as many distinguished individuals, were noticeable in the vast congregation.

At the close of the enthronement ceremony the Bishop was celebrant and preacher at a celebration of the Holy Eucharist at which the full number of the clergy knelt at the front and sides of the altar steps to receive Holy Communion.

Bishop Gooden accompanied by Mrs. Gooden and their two children arrived by a Panama Airway plane at the air depot, Albrook Field, C. Z., on May 24th.

FINANCE

Record-breaking Receipts

Record-breaking receipts are reported by the Department of Finance of the National Council, the percentage of receipts to amounts due being the highest on record, 130%.

Allowing one month for collecting, the amount which should have been received by June 1st was \$619,671. Actual receipts total \$808,701. During the month of May collections amounted to \$250,461.31.

Reports on the Good Friday Offering continue to be gratifying also. To date \$45,839.47 has been received, slightly over the amount on June 1st a year ago. During May \$13,944.34 was received for the Offering.

BOOKS

Two Lenten Lists

The Religious Publishers Group of the Book Publishers Bureau elected Joseph Pilkington of Abingdon-Cokesbury Press chairman of the group at its annual meeting on May 17th.

It was unanimously agreed that for 1946 there should be two Lenten lists, one Catholic and one Protestant. The committee for the Catholic list consists of Julie Kernan of Longmans, Green, chairman; Katherine Conroy of Sheed & Ward; and Linden Morehouse. Protestant list: Ernest Hoeppner of United Lutheran Publishing

Company, chairman; C. L. Bathrick of Judson Press, and Linden Morehouse. Mr. Morehouse will serve on and act as a liaison between the two committees.

PHILIPPINES

Mountain Province Report

Two reports from the Mountain Province in the Philippines have recently been received. One comes through the Rev. Timothy E. Woodward, a former Philippine missionary, who heard from a Sagada friend to the effect that the church, the boys' school building, the priest's house, the gate house, and the training school building were burned. Many native houses were also burned. The Sagada staff had placed in the care of natives, school equipment, records, books, together with their personal effects, and all of these have been burned.

The other report comes from Bishop Binsted to the effect that the Sisters are safe in one of the outstations. Also that the Mission of St. Mary the Virgin, Sagada, was machine-gunned recently, and the buildings burned. No civilians were killed. Bishop Binsted confirms the earlier report that all buildings at All Saints', Bontoc, were destroyed.

ROMAN CATHOLICS

Report Population Increase, Decrease in Converts

The Roman Catholic population of the United States, Alaska, and the Hawaiian Islands has increased from 23,419,701 in 1944 to 23,963,671 at present, a gain of 543,970, or 2.32%, according to the official *Catholic Directory* for 1945, just published. Converts during the year numbered 84,908, as compared with 90,832 in 1944. The Episcopal Church reported an increase of 1.78% in population in the same period.

Archdioceses with Romanist populations in excess of one million are Chicago, with 1,652,587; New York, with 1,113,987; and Boston, with 1,155,201. Brooklyn, N. Y., with 1,062,996, continues to be the largest diocese, while Pittsburgh, with 718,155, is the second largest.

For the first time in many years, there are no vacant episcopal sees in the United States. There are now 159 members of the American hierarchy, an increase of six over the total a year ago. They include one cardinal, 22 archbishops, and 136 bishops.

INTERCHURCH

Episcopal Church Children Rank High in Survey

Episcopal Church schools compare favorably with many other Church schools, according to a survey conducted by Lester R. and Viola D. Wheeler of the Educational Clinic, East Tennessee State Col-

lege, Johnson City, Tenn., and reported at length in the May-June issue of *Religious Education*. The survey was intended to reveal differences in religious ideas and attitudes of children who go to church and to Church school, and those who never attend, and it included a study of different denominations and the different sections of the country.

The questionnaire method was used, and the control questionnaire was a summary of the answers by more than a thousand clergymen.

FIELDS OF EXCELLENCE

In replies to the parts of the questionnaire revealing factual knowledge, different denominations are represented in sufficient numbers to be studied. In the category Episcopal and Presbyterian children rank first, and did nearly one-fourth better than the average for all church and 75% better than non-Church children. On ideas concerning God, the Salvation Army, United Brethren, and Episcopal Churches ranked first and were about 56% better than the non-Church children replies.

Concerning ideas about future life, Episcopal and Presbyterian children again ranked highest and are 30% better than the non-Church group.

On ideas about the Church, the Episcopal children ranked first and 87% better than the non-Church group. "Except the Episcopal Church," said the survey, "there was a tendency for children to be uncertain about the meaning of 'Church.'

On ideas about Christian conduct, the Episcopal, Presbyterian, Lutheran, and Roman Catholic children ranked first, and 48% better than the non-Church children.

Summarizing, the survey report said, "The Presbyterian, Episcopal, and Christian Churches appear to have a more effective religious education program than the other denominations."

USC Asks Union With Federal Council

Important decisions were made at the United Stewardship Council of the Churches of Christ in the United States and Canada, which met in Cleveland April 28th to 30th.

Among these were the unanimous vote (17 of the 26 member Churches present) to apply to the Federal Council for incorporation as its Department of Stewardship, in combination with the United Church Canvass; the unanimous adoption of the following definition of stewardship: "Christian Stewardship is the practice of systematic and proportionate giving of time, abilities and material possessions based on the conviction that these are a trust from God to be used in his service for the benefit of all mankind"; and the preparation for nation-wide United Stewardship Enlistment, 1946-47.

It is fully expected that the executive committee of the Federal Council and the 26 denominations represented will approve the merger vote.

GREECE

Prof. H. S. Alivisatos

Church's Needs

Prof. Hamilcar S. Alivisatos, D.D., of the University of Athens, has conferred with the Presiding Bishop and others at Church Missions House, concerning the needs of the Greek Orthodox Church in Greece. Professor Alivisatos is in New York representing the interests of the Archbishop and Regent of Greece. Considered the outstanding layman of the Greek Church, he hopes for closer relationships between the Greek Orthodox and Episcopal Churches.

He stated the needs of the Greek Orthodox Church in Greece under the headings—"Financial; Exchange of Fraternal Delegates; Exchange of Theological and Other Students; Personnel from the American Churches to be associated with the staff of the Church of Greece."

Over 1,000 Church buildings all over Greece have been destroyed. On account of destruction and pillage, there is great loss of vestments, sacred vessels and church furniture. The theological faculty of the University of Athens and the seminaries are in need of paper and printing materials for Church books and textbooks. In certain districts, such as in the Islands of Crete, and other islands, the Epirus, Macedonia, Thrace, in the Peloponnesus and Central Greece, "the impoverishment of the clergy is beyond description."

During the years of occupation there was no education in Greece, all schools of every kind being closed. "A very urgent need is that the Church shall recruit as soon as possible young men to be trained for the priesthood. There is total lack of means for creating even a modest number of scholarships in the Church seminaries and the theological faculties of the Universities of Athens and Salonia, for young men preparing for the priesthood."

ECUMENICAL MOVEMENT

The suggestion is made that for the development and cultivation of the Ecumenical Movement in which the Church of Greece co-operates, younger theologians should be sent to the Western universities and institutions of the Churches to become familiar with the pastoral and social work of the various Churches. The recommendation is for a certain number of full scholarships in the American universities and seminaries for graduates of Greek universities (from their theological faculties), permitting such visiting students to follow a number of courses and "obtain desired, some degree, but after that, for a short period, they should be attached to some parish churches in order to follow and get familiar with the pastoral and social work of the Church in its practical aspect."

To implement the various suggestions, Professor Alivisatos suggested "direct contact with the Archbishop of Athens and his synod, and the assignment by them of a financial committee which would be

responsible for the proper dealing with the help and granted assistance from the Episcopal Church.

"A second committee of theological professors of the university should be assigned for the dealings with the scholarships in regard especially to the selection of proper men to be sent to America." He suggested other methods of establishing working relationships between the two Churches, especially the assignment of two liaison officers in Greece and America, "knowing both sides of the respective Churches, and who by correspondence and other contacts as appear to the Churches wise, would come to closer contact with both Churches."

Through the World Council of Churches, the Episcopal Church has been able to send the Archbishop of Greece \$10,000, which is part of a sum of \$19,000 designated for Greece and Yugoslavia, from the Presiding Bishop's Fund for World Relief and the National Council's budget item, and the Presiding Bishop hopes that other aid may be possible from the same sources.

GERMANY

Bishop Wurm Seeks Separation Of Church and State

Reorganization of the German Evangelical Church on the basis of complete Church-state separation is being proposed by Bishop Theophilus Wurm of Wurttemberg, who has emerged from the war as the central figure in German Protestantism.

Word to this effect was brought by a representative of the World Council of Churches who has just returned from Germany where he met with Bishop Wurm and other Protestant leaders.

The German Evangelical Church is the national Church of Germany comprising both Lutheran and Reformed elements. Latest information indicates the Church has a membership of 40,282,289, of which about 34,000,000 are Lutherans.

Bishop Wurm stated that the Church's free status "will not imply that we will resign from the duty of serving our country," but that "we will have our hands freed of state control."

Severance of ties with the state will mean that the Evangelical Church must become self-supporting, but Dr. Wurm believes this problem can be faced with "equanimity," because voluntary contributions from Church members have grown steadily, with offerings this year showing a 100% increase.

Formation of a new national Evangelical Synod is expected after full communication is re-established with branches of the Church throughout the country. The synod was foreshadowed in 1942, when Bishop Wurm organized a secret advisory council.

Among those who assisted the Bishop in organizing the council was Eugene Gerstenmaier, who also acted as his liaison

with the Church underground movement. Gerstenmaier was imprisoned by the Nazis in July, 1944, and his friend, Count Moltke, who refused to inform on him, was condemned and executed last January. Gerstenmaier has since been found safe and well in Bayreuth, Bavaria.

As Nazi-imprisoned religious leaders are released by the Allies and stories of Church underground resistance became increasingly known, Dr. Wurm said, the *bonafides* of Confessional leaders are being established and accepted. The prevailing feeling among pastors is that military defeat was a "judgment upon Germany." Many stress that the Church had no chance to alter the course of events after 1933, since the Nazis systematically poisoned the minds of millions of people.

Dr. Wurm expressed hope for building up the Evangelical ministry through establishment of new theological faculties in the German universities. The faculties will be elected by the Church and examination of candidates will be supervised by ecclesiastical authorities.

CLERICAL SHORTAGE

The present serious depletion in ministerial ranks is indicated by the situation in East Prussia, where the clergy were reduced from 500 to 150, and in Wurttemberg, where there are now only 700 pastors as compared with 1,200 previously. In addition to increasing the number of theological students, efforts will also be made to expedite release of German pastors from prisoner-of-war camps.

The Nazi government in Germany, Bishop Wurm felt, was faced by two enemies: Communism and the Christian Church. The Nazi Party, he said, first tried to destroy the Church in Germany as a legal organization and afterwards sought to undermine it in the occupied countries.

An experiment attempted in the Warthegau in Poland was to disintegrate the Church into isolated parishes, which were legally classified as voluntary private associations, and therefore could be easily controlled and eventually crushed. Baptism of infants ceased to be acknowledged, and membership in the Church was permitted only to those 20 years of age or over who made a formal application for admission.

Such attempts failed in the Warthegau as well as in Germany, Dr. Wurm asserted, because of the determined opposition of Church leaders and of large numbers of outstanding laymen who gave them support.

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Prominent Pastor Executed By Nazis in April

Pastor Dietrich Bonhoeffer, prominent German Confessional clergyman and a leader of the ecumenical movement, was executed last April in the Flossenbürg concentration camp near Neustadt, Bavaria, it was just learned in Geneva. A prisoner for two years, Pastor Bonhoeffer was slain by Gestapo guards shortly before

fore the camp was liberated by American troops.

Known as an uncompromising opponent of Nazism, the 39-year-old pastor studied in the United States and was at one time a pastor in the German Confessional church in London, England. He was later appointed head of the Confessional church training college in Pomerania, where he became noted as a theological writer.

As a member of the Youth Commission of the World Council of Churches and of the World Alliance for International Friendship Through the Churches, Pastor Bonhoeffer played a large part in the church resistance movement in Germany. He was in contact with leading Churchmen in England, especially with Dr. G. K. A. Bell, Bishop of Chichester, with whom he collaborated in helping German Christian refugees.

IRAQ

Services Along Pipe Line

A 2,000-mile tour to hold services for small groups and colonies along the pipeline in the Iraq oil field is regular duty for the Rev. C. A. Roach of Baghdad, on the staff of the Anglican Bishop in Jerusalem. Starting at St. George's, Baghdad, he had a service attended by representatives of more than 25 nations, including the commander-in-chief of Paiforce, British equivalent of the Americans' Persian Gulf Command. Then the chaplain went by train northwest along the Tigris to Baiji, arriving at 2:30 A.M. After a service at 7, he left by plane for the next pumping station in the pipeline, 100 miles away; thence by car or plane, to other stations, and finally from Kirkuk by lorry across the desert to Mosul.

HAITI

Three Deacons Ordained

More than 600 persons—Haitians, Americans, and British—came to the Cathedral of the Holy Trinity, Port-au-Prince, Haiti, on May 27th, to witness the ordination of three Haitian deacons by Bishop Voegeli.

The Very Rev. Elie O. Najac, dean of the Cathedral, preached the sermon and Bishop Voegeli celebrated the Mass.

The ordinands—Henri Alexandre Stines, Joseph Simon Louis, and Jean Mardochée Paraison—were presented by the Rev. Frs. John Grosvenor Dahl, Joseph S. Lindor, and Enoch Paraison, respectively.

The Epistle was read by Fr. Dahl, dean of the theological seminary; the Litany by the Rev. Etienne Victor Gilles, canon of the cathedral; and the Gospel by the Rev. Mr. Louis immediately after his ordination. The other two deacons administered the chalices at Holy Communion. The service was entirely in French.

An ecumenical note was added by the participation in the service of a visiting priest and layman from two other missionary districts—the Rev. Packard L. Okie, en route to the United States on furlough from Cape Mount, Liberia, and



ORDINATION IN HAITI: Left to right, Canon Gilles, Fr. Dahl, Rev. Mr. Stines, Fr. Lindor, Rev. Mr. Louis, Bishop Voegeli, Fr. Enoch Paraison, Rev. J. M. Paraison (his brother), Fr. Okie of Liberia, and Dean Najac.

Sgt. Joseph E. Perrine of the Panama Canal Zone, who sang a tenor solo in French.

In the afternoon a buffet luncheon was served at the bishop's house to honor the new deacons. Besides the clergy, the seminary faculty and students, guests included the American Ambassador and Mrs. Orme Wilson, the British Minister and Mrs. Alan Tuson, the United States Military Attaché, Maj. John L. Peterson, and Mrs. Peterson, Mr. and Mrs. W. H. Williams, Mr. and Mrs. Caleb Elliot, and Sergeant Perrine. Major Peterson and Mr. Williams are members of the Cathedral Chapter.

During the luncheon the Rev. Mr. Stines was presented with a complete set of stoles in recognition of his superior academic achievement. Each deacon was also presented with a copy of Gore's Biblical Commentary.

The newly ordained men will continue with their studies at the theological seminary until July and will then enroll for a six weeks' summer course at the government agricultural school at Damien before being assigned to their mission posts by the Bishop.

SOUTHERN BRAZIL

47th Annual Convention

The 47th annual council of the Church in Brazil met in the Church of the Crucified in Bagé, from April 18th to the 22d. There was a record attendance, and all ten of the services, including the opening and closing ones, one in memory of the late President of the United States, and another to commemorate the 5th anniversary of Bishop Pithan's consecration, were attended by congregations that literally packed the church.

The congregation at Bagé has in the past year increased its contributions from \$1,200 to \$3,200, has extended its work to the outskirts of the city in every direction in the form of a home for aged women, a

night shelter for wandering men, school for illiterates, and evangelistic missions. Twelve hundred and forty children are enrolled in its 13 Church schools.

Reports showed a 17% increase in contributions, a 100% payment of missionary quotas, two newly organized congregations recognized, three churches and five new rectories built.

The council adopted a resolution calling for a 20% increase in our missionary program.

Plans were made for a correspondence course in theology for layreaders and catechists under the Rev. Orlando Baptista, vice-dean of the theological school and author of *The Profile of Christ in the Gospels*.

A committee was appointed to prepare a course of instruction for teaching religion in public schools.

ENGLAND

Bishop Gives Up Palace, Reduces Salary

Dr. Henry Aylmer Skelton, Bishop of Lincoln, is the latest English Bishop to assume the Ecclesiastical Commissioners of the Church of England to take over his palace and income as permitted under legislation enacted last year.

He will give up the Old Palace at Lincoln, which consists of 45 rooms, including 18 bedrooms, and will move into a smaller house of eight bedrooms as his episcopal residence.

Under the new arrangement, he will receive £2,400 annually instead of £4,500 but will be free of excessive expenditure in keeping up the palace, which will be used as a diocesan house.

The Archbishop of Canterbury, Dr. Geoffrey Francis Fisher, then Bishop of London, was the first to avail himself of the facilities offered by the legislation. His salary was reduced from £10,000 to £5,000 and the commissioners took over Fulham Palace.

The Theology of Falling in Love

By the Rev. William G. Peck

HAVE been told by an English layman, who happens to be an eminent Christian sociologist, that one night in New York City he was moved to ask his companion, a well-known American priest, certain question. It arose from their previous conversation, and it was this: what do you consider the proper way of courtship, for a Christian man? How could he, as a Christian, approach this natural but delicate task? Having put this question to a priest of the Church, the Englishman humbly awaited the answer. He say "humbly," for indeed, this Englishman, though not without ideas of his own on many subjects, and accustomed to press them with force and eloquence, is nevertheless a dutiful son of the Church. He was seeking instruction. He got a shock.

I know that American priest. Indeed, he is very well-known, for the sincerity of his labors and the salty directness of his language. My friend waited for his words. . . . Above them towered the skyscrapers, and beyond, in the calm, infinite light shone the stars. Even New York City seemed to have hushed itself, as if to listen to the teaching of Mother Church upon this attractive theme. . . . The priest considered, gravely resolving in his mind the great principles of moral theology, and their application to this issue. At length he spoke.

"See here," he said, "there is no difficulty about this problem. You just grab hold of the girl. If she likes it, that's that!"

I have said that my friend got a shock. This was not quite the reply he had expected. Yet I think that upon subsequent reflection he would have admitted that the answer was sound moral theology—allowing, of course, for the singularly rhetorical mode of expression. For the approach of the young human male "with honorable intentions" to the young female is a natural act; and it is true Catholic doctrine that grace restores, but neither abhors nor destroys, nature. And although a considered theological statement would employ other phrases, their essential meaning might not greatly differ from that of the dictum, "You grab hold of the girl, and if she likes it, that's that!" I take that this means that the young man takes fitting opportunity of declaring his feelings for the young woman, with such ardor as his nature permits, and awaits her cision.

The restoration of courtship, by grace, its natural meaning and method, may, at first sight, appear to be a question scarcely worth discussing. I shall try to show in a few words that it has now come a question of the utmost religious and social importance. The Christian sociologist, having grasped his fundamental Christian critique of modern social tendencies, learns to look everywhere for the phenomena which will test his conceptions.

And if he is seeking to relate social chaos and human frustration to the lapsing from the modern mind of any conviction of a supernatural End; if he finds here the root cause of confusion in the hierarchy of human functions, he will certainly discover confirmation of his thesis in the modern practice of courtship and its results in marriage. For there never was a time when the consciousness of the ordinary man and woman was more saturated with the suggestion of "love." There never was a time when marriage seemed more of a failure, judging by the popularity of divorce.

DREAM GIRL

On the cinema screen and from the radio, it is now being suggested to enormous populations that the one exquisite, all-surpassing, and entirely self-sufficient human experience is that of "falling in love." Nightly the crooners gurgle and moan upon the theme, announcing to the listening world the discovering of a "dream man," or a "dream girl," who has changed the appearance of the whole earth or lifted the grateful lover to some untheological, sugary heaven. Nothing so natural and vulgar as "grabbing the girl" is here; but vibrant passion, and adoring wonder, and the intoxicating realization that "this is love"—the mysterious peak of human existence. Then comes marriage, and in due course, divorce; and another "dream man" or "dream woman" and the whole thrilling experience over again, or some pathetic simulation of it.

What is wrong with all this? What is the cause of this modern hyperesthesia of sex, and how is it related to the modern breakdown of marriage? I think the answer is not far to seek. When men ceased to regard God as the Ultimate End and controlling satisfaction of their human nature; when they ceased to find in religion the coördinating principle of their human activities, they were compelled to seek among their various human functions for something to take the place of God and religion—aesthetic culture, physical science, economic adventure: I will not go into that long and complex story. I will only point out that we have lived through a generation of economic and cultural collapse, followed by the social and psychological strains of world war. Thus men and women seek for an "absolute," a "dominating experience," warmer, more intimately consoling, than the pursuit of culture or economic success—something that makes less demand upon mind or will than either religion or culture or the

search for money. This they find in "love," as falsely stylized by screen and radio performers; "love," really an experience functional to something beyond itself, which, tricked out in thoughts and terms provided by the dregs of romanticism, they have put in the place of God. Consequently this so-called "love" has no background: there is nothing by which it can be assessed, nothing to which it can be ancillary. It is heaven.

A Christian may "grab hold of the girl"; but as a Christian he will see the girl and himself as standing in the presence of God. He will see her and himself standing within God's rational order; and the very relation of love, no matter how exalting and at times overwhelming, brings this couple into a new relation to God and the world, to new responsibilities and duties. The young man rightly regards the lady as the most perfect specimen of womanhood; but he knows she is a woman, and however much his heart may worship her, he does not adore her as the cosmic absolute. He knows that, like himself, she is a sinner. What he desires is to walk beside this one woman, in complete faithfulness, helping her and being helped by her, upon the pilgrimage through this natural world to its completion in eternity.

Such an attitude can endure disappointment and imperfection. It can forgive, and seek forgiveness. The hardships of the shared life will not destroy, but will only deepen and refine such love. It is here that the contemporary religion of sexual love utterly fails. The "dream man" and the "dream woman" have no real existence. The "beloved" stands against no background, but is taken to represent the utmost limit of human self-realization and joy. But the "dream" fades, and the mere "man" or "woman" remains. What kind of creature is a glamor girl, when the glamor has disappeared? In so-called "love," built on dreams and glamor, there is no concept of duty; no thought of responsibility to God and to God's laws to support the situation.

It was the great Russian, Soloviev, who pointed out that love between man and woman can endure only when they are together seeking spiritual growth. He observed, too, that the falsely romantic attribution of "perfection" to the beloved, and the founding of marriage upon such a superstition, must end in disaster when the factual imperfection becomes only too visible and there is nothing left to make the marriage relation supportable. The supreme sanction and safeguard of the love of man and maid is the Christian teaching about God, man, and the world. With every passing decade we are discovering more surely that the loss of the Faith means the stultification of man; for apart from the Christian religion there is nothing left in the world that can even pretend to tell him the whole truth about himself.

CHURCH CALENDAR

June

17. Third Sunday after Trinity.
24. Nativity St. John Baptist, Fourth Sunday after Trinity.
29. St. Peter. (Friday.)
30. (Saturday.)

Bird's Eye and Worm's Eye

Baccalaureate Sermon at Columbia University, June 3d

By the Rev. Otis R. Rice

Acting Chaplain, Columbia University

IN AN English palace garden there was before the war a huge maze formed by tall hedges. The circuitous passages and turnings led, if one knew or found the way, into a central space where there was a small garden of great beauty. But there were confusing dead-ends and false alleys so that the visitor could easily become lost. To prevent panic and to assist those who had become confused, an attendant stood atop a tower set within the maze. From this vantage point the pattern beneath appeared relatively simple and the correct route could be easily pointed out.

The difference between the bird's-eye-view and the worm's-eye view of our world is too obvious to call for mention. But on an occasion like this and in a world like ours one must risk triteness in order to emphasize our drastic need for perspective, objectivity, and the long view. For as we meet this afternoon in this chapel on the eve of graduation we are well aware of the confusion and the complexity of issues that confront our world.

There has scarcely been a time in the entire history of this university when its graduating classes have gone forth into such uncertainty nor to such stupendous possibilities. One thinks not alone of the political and military problems that demand solution nor of the economic and social upheavals that must be met. There are in every department of life symptoms of change. Whether the changes will be in the direction of growth or creative development is uncertain. And yet with some elements of the great phantasmagoria we shall have dealings.

In a sense we shall all be struggling in a maze of confusing and complex tensions. One devoutly prays that vision and perspective may be vouchsafed us so that we may with objectivity appraise the issues and therefore bring our training and resources to bear with the right emphasis and at the effective point.

EMOTIONAL TENSION

A source of grave potential danger for our world is the amount of unresolved emotional tension rife in it. In the hearts and minds of so many millions there is deep and soul-consuming hostility and resentment. The hate may be of the dogged, persistent kind. Or it may show itself in the hot, bitter anger that flashes forth in sudden acts or outbursts. Time may drain away some of this potential. But for years to come, the years in which many of you will be undertaking your life's work, multifold decisions of individuals and groups will be dictated by the power of underlying hate.

Fear, too,—fear of hunger, of retaliation and reprisal, of recurrence of attack or the conditions of war—will cloud the

thinking and feeling of large populations. Memories of past carnage and destruction will distort men's view of the present. The struggle for security or escape from conflict will go on. And men long wearied and weakened by the exactions of war are only too prone to find expediencies of doubtful value in order that solutions may be discovered as early and as easily as possible.

In individual life situations no less than in the larger aspect of a world in transition there will be confusion and great uncertainty. We all tend to think with our emotions and not with our minds. There are times when one wonders whether the so-called trained intellect is not far too frequently used for the purpose of rationalizing the decisions or moves already made on the basis of emotional urgency.

Haldane writes, "The scientific study of human personality indicates that many choices and almost all moral choices are rigidly determined." That means of course that the emotional postures developed within the individual as a result of his experience or growth tend to produce autonomous action and reaction to situations, the higher intelligence then acting as an agency that explains to the self and to others in the environment an attitude or an action that is already a *fait accompli*.

To stand courageously above the self or apart from the self and maintain perspective is an ultimate test of maturity. None is completely mature in this respect; few of us are brave enough to seek such objectivity. In the maze of our conflicting emotions we are content to pretend to ourselves and others that we know whether we are bound and that we know the way. Meanwhile we are too often driven by our emotions into situations and choices quite at variance with our conscious ideals and our higher thinking processes.

"AH! HAH!"

This is not the time nor am I one competent to discourse on the theological and philosophical problem of free will. It is evident, however, that the limits to our freedom of the will are substantially enlarged in proportion to the insight and objectivity which we achieve about ourselves. Fritz Kunkel once remarked that we need more of the principle of "Ah! Hah!" in our lives.

When asked what this strange-sounding principle might be, he illustrated it by this incident in his own experience. He was walking back to his camp late one night after mooring his kayak at the edge of the lake. Suddenly, as he climbed the rise before his cabin, he saw above him in the dark a horrible form reaching out toward him with terrible tentacle-like arms. For

a moment he was transfixed with fear. But remembering his flashlight he turned the torch on the monster. "Ah! Ha!" said he, "It's only my washing hanging on the line in the breeze!"

The use of the principle of "Ah! Ha!" is scarcely as simple as that. But it is decidedly true that perspective with regard to one's problems or situation allows sources to be mobilized and intelligence to be used in a clarified and more realistic field of operations. The time element has something to do with perspective. Minutes or hours or days of reflection or attempt at understanding may help to sort out the real issues; may make evident the bias. And sometimes in our attempt to secure objectivity in regard to our own behavior or attitudes we may need to seek the help of trusted and experienced counselors in order that they may act as a screen upon which we paint our situation.

The maze of our life may conceivably simplify itself as we examine it with the perspective gained by discussion with someone who is not involved emotionally as are we ourselves in our own problem. For again and again it is brought home to us that we are usually so close to our own fears and hopes and desires that we cannot see clearly to direct our course.

The frank realization that we are in conflict and that we do need perspective half the battle. The dangerous person (dangerous to himself and to society) is one who honestly believes himself to be completely the master of his life and completely aware of his biases. A wife reading the morning newspaper turned to her husband with this remark, "It says in the paper that all women take all generalizations personally. But I don't, do I, dear?" If we can have the courage to recognize our lack of objectivity we are well on the way to achieving more of maturity.

It is hardly necessary to remind the gathering that the emotional biases and the emotionally restricted view can play havoc in the larger issue of the postwar world. Resentment and desire for revenge upon our enemies can easily lead to harsh a settlement that a third world war will eventually result. And the same might also arise if mawkish sentimentality permitted an ineffective softness to characterize the decisions. We can see also how personal and group feelings can color our deliberations or decisions regarding such crucial matters as reemployment plans, production and distribution of consumer goods, settlement of veterans' affairs, tariff, universal military service, and reallocation of our armed forces now in service.

Truly there is no such thing as a dispassionate decision or judgment. But the trained mind, accustomed in the academic setting to view events and forces critical

Acceptance of reality, should be able to contribute signally to an attitude of objectivity if facing all postwar problems.

This may all seem beside the point to many of you who must continue with the immediate efforts of war. And yet there can scarcely be any life situations during the days before us in which perspective and creative detachment will not be needed. The heat and tension of battle will produce all the anger-energy necessary for hand-to-hand conflict. There will be only too much of hate and fear and hunger left after the battle subsides—emotions that can blind and hinder those truly constructive solutions which we so greatly covet for our world.

Amid the intellectual confusion and emotional welter that are bound to exist in the years following the cessation of hostilities, men and women will be needed who have matured sufficiently to possess power to seek real perspective. This objectivity will extend to their view of themselves and of their world. They will dare to laugh at their foibles and their emotional inconsistencies. And to laugh will be to have the courage to change. They will also dare to see their mistakes as mistakes and to try again, scorning the way of excuse or of shifting responsibility to others. Such objective folk will readily suspect their own limitations and have courage to entrust responsibilities to others better qualified than themselves. To the problems of the great postwar world they will bring the long view, the detached but understanding and eager attitude by which creativity may be assured.

MORAL JUDGMENT

The discipline of mind and emotion within the life of a great university should do much to produce the perspective so urgently needed. But one ventures to mention that man alone remains subject to all the ills and distortion of emotion and intellect. The ultimate perspective will never be achieved. But man attains in the direction of the "impossible possibility" as he places himself and his emotions under the moral judgment of God. We may differ drastically among ourselves as to the reality we discern in the word "God." But we shall surely agree that the fact of God, accepted in relation to every personal and social problem, makes a drastic difference in attitude and action. If I as a person believe myself to be only "grain of cosmic dirt going it blind," I shall feel and behave toward myself far otherwise than if I believe myself to be potential son of God, responsible to Him, and living by His grace and under His judgment. The quality of individual life and the meaning and relationship of all individual and corporate lives are constantly tested and reappraised if one believes that God cares, that His majesty and His perfection judges us and that His grace and love can save us. There cannot but be an increase in personal objectivity if one can accept his sinfulness but at the same time recognize his sonship and the promise of growth and development under divine guidance.

If the fact of God makes a difference in the outlook upon our own and on other lives, so also does it alter our attitude

towards problems. If this is God's world and He is its creator, then our plans and hopes for the world's problems cannot be defined without due regard to His will and His purpose for His world. In a sense we are His servants in carrying out His will. This does not limit His own power nor fiat. But it does make us instruments that must help carry out His plan.

Racial problems, complexities of social, political and economic character, national

and international difficulties take on quite different aspects when seen in relation to the will and purposes and judgment of God. Academic discipline, our studies, and our associations in this university have given us some perspective with which to solve the multitudinous situations confronting us in our world. But the only hope of achieving and maintaining an adequate and creative perspective is in harmony with that Life which sees all of life from Eternal Arches.

BOOKS

JEAN DRYSDALE, EDITOR

Satisfying Pilgrimage

FLOWER OF GRASS. By Emile Cammaerts. Harpers. \$2.50.

A man who grew up without an understanding of Christianity, who became dissatisfied slowly but surely with the vagaries of Humanism, finally was converted to Christianity and led into the Church of England by his wonderful and devout wife. Perhaps because of his early experiences with the uncertainties of Humanism, he has reacted to the other extreme and sees no continuity between secularism and Christianity. Because of his complete disillusionment with nature worship, with the philosophical trinity of truth, beauty, and goodness, and with all kinds of liberalism, he insists that "God cannot be the subject of human knowledge. He can neither be observed nor analyzed. If you accept Him, you accept the essential principles of His teaching and may, through His grace, succeed in applying them to the conditions in which you are living." He quotes with approval G. B. Shaw's version of the statement attributed to Tertullian, "If I could understand my faith, it would no longer be worth dying for."

As the story of how a Belgian Humanist became a devout Anglican, it is a fascinating tale. As a personal witness to the power of Christian faith, what the author says has value. But this reviewer found himself putting question marks in the margins. The author compares the trinity of "truth, beauty, and goodness" with that of "faith, hope, and charity" without making it clear that Christianity demands both, although his point is well-taken that the Platonic Trinity must be grounded in God.

The casual reader is most likely to be misled by the author's sweeping condemnation of liberal Christianity, which "is by no means the Christianity of the Gospel, the religion of the Middle Ages, or the true religion of today." This may be true of certain liberals, especially as far as medieval religion is concerned, but it amounts to a grossly unfair evaluation of the liberal movement. He is quite correct in condemning all "pollyanna" Christianity, with its sentimentalism and romanticism, whether it be liberal, conservative, or susceptible to any other label.

The autobiographical portions are de-

lightful, especially those analyzing his marriage, which was the turning point of his life. "The secret of our relationship was and still is that, although I receive far more than I give, I retain the strange belief that I give as much as I receive. This is one of the last illusions I have preserved out of the thousand false illusions I have discarded. I wish to keep it as long as possible, because it stands as a milestone on the road of my life, as a monument of my past vanity." His wife gave him six children and led him into the Church of England without preaching. "She led me exactly where she wanted to lead me, without mentioning the goal of our journey."

Here then is an autobiography in essay form, beautifully and compellingly written from a fixed point of view. It will interest when it does not convert, stimulate when it does not compel agreement, and lead us through an interesting and satisfying pilgrimage.

RANDOLPH CRUMP MILLER.

Modern World Problems

CHRISTIANITY AND CULTURAL CRISIS. By Charles D. Kean. Association Press. \$2.00.

"It is important that the Christian Church, in its task of redeeming the society of every age, should appreciate the forces affecting the lives which it seeks to redeem." This sentence from the sixth chapter of Charles Kean's excellent book seems to sum up his thesis.

It is refreshing to find such a splendid study of the religious implications of the economic and political life of nations through the ages. The author has a rare ability to interweave the Church's part in the development of the industrial age.

This book could be used nicely as the basis for a parish group engaged in discussing modern world problems with special reference to the Church's specific responsibility.

Every parish priest should have a copy of the book for his own benefit and for the purpose of loaning it to key laymen. It is not an easy book to read but amazingly fruitful for anyone wishing to understand some of the world problems confronting us today.

FREDERICK B. MULLER.

FOR RECONSTRUCT



RECONSTRUCTION. From Zamboanga to Appari, practically the entire fabric of the Church's Mission in the Philippines, is in ruins. In China the destruction has been great and will mount as the Japanese withdraw. Reconstruction is imperative.



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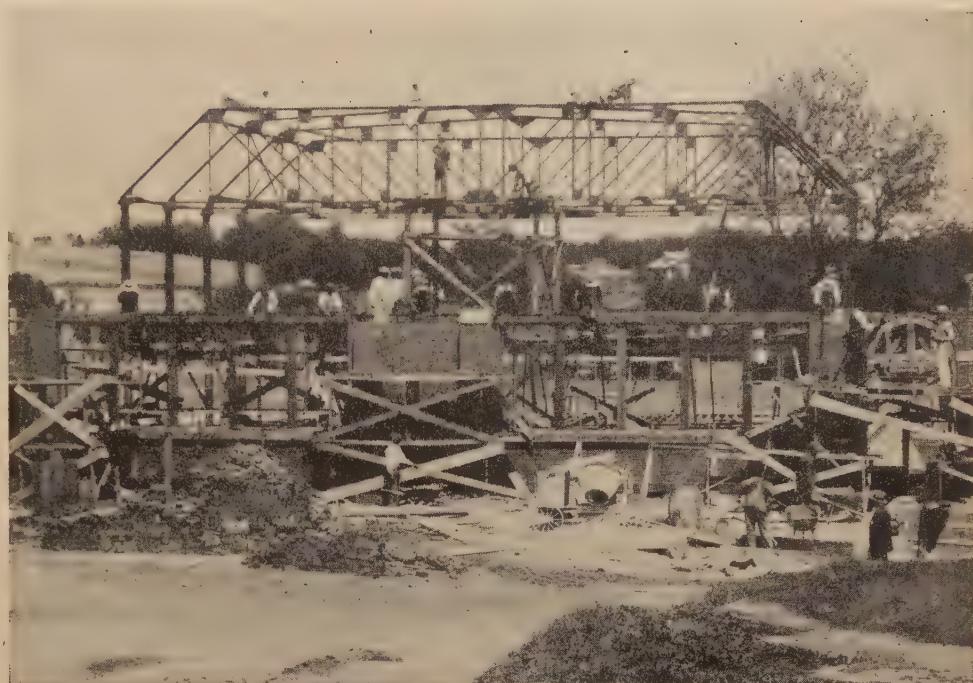
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JANUARY-FEBRUARY 1946

Parish Canvass

FOURTH AVE., NEW YORK 10, N. Y.

The Unity Negotiations

IN FORMER years, the Commission on Approaches to Unity was roundly criticized, even by resolutions of diocesan conventions, for sending up "trial balloons" which caused heated and acrimonious public debate. In self-defense, since the General Convention of 1943, the Commission has gone underground, resolving to put nothing before the Church until it is sure that its report represents the best that its members have to offer.

The Commission, we understand, is hard at work, continuing discussions with the Department on Church Co-operation and Union of the Presbyterian Church in the USA. It is our impression that the ambiguities of the late-lamented "Basic Principles" have been definitely discarded, and that whatever the Commission has to say this time will at least mean the same thing to everyone who reads it. We have not been informed about any of the plans and proposals currently under discussion, and are sorry to say that we have no more

confidence in the final success of the Commission's efforts than we had before [see next editorial]. We are confident, however, that not a single influential member of the Commission as at present constituted has any desire or intention to "put something over" surreptitiously, ambiguously, or hastily.

The Commission has, of course, been directed by General Convention to ask the counsel of the Lambeth Conference before any commitments are made. Hence no plan of union can be expected to come to a vote at the next General Convention. No really sober student of the question could expect the American Church to embark on such a far-reaching step without the advice of the world-wide communion of which we are a part. The most likely procedure will be that the Commission will present a document and ask the Convention to commend it to the Church "for study."

This unexceptionable procedure, however, has its dangers. The Convention should not be asked to commend a document "for study" if it is one which embodies ideas and teachings gravely subversive of Catholic Faith and Order. Members of the Commission should not, we feel, associate themselves with the presentation of a document to the Convention which seems to them to have this character. If grounds for misgiving exist, they should be fully and frankly stated from the beginning. It is only by such frankness, in the spirit of Christian charity, that progress can be made and an eventual impasse avoided.

Similarly, we feel that any such report should be available for public discussion long before the Convention. If deputies are to be expected to vote on this vital question, diocesan conventions should know what the situation is before their deputies are elected. For ours is a democratic Church in which the right of the people to make their desires known through their elected representatives is absolute. Hence, it seems to us that the Commission should try to complete the main work of its report and have it before the Church for discussion early October of this year. If it cannot settle on a program by that time, fairness and wisdom would dictate the postponement of any action whatever until the General Convention of 1949.

General Convention will be less than a year away by next October. One year is a rather short time in which to decide whether a report that attempts to get to the heart of the unity problem does so sufficiently well to be commended to the Church for any purpose by the General Convention. The subject is complicated, profound, and full of danger and difficulty. If the Commission has already taken almost two years to make up its mind to put something forth for study, it can hardly object to the proposal that the bishops and their deputies be given half as much time for the same purpose.

Unity Requires Conversion!

IN THE preceding editorial we remarked that we had more confidence in the final success of the Unity Commission's efforts toward reunion with the Presbyterians than we had had before. This may seem to some like an ungenerous and unwarranted attitude—a condemnation without trial.

Our reason for making this statement is that so far we have seen no sign that efforts are being made to convert

The Collect

St. John the Baptist

June 24th

IN TODAY'S collect we pray that we may follow the doctrine and holy life of St. John, and there is abundant material for meditation for our own spiritual growth in the phrases that follow these words; but we might also take "prepare the way" as an indication of our missionary obligation to others. There is in St. John a humility of self-forgetfulness that a Christian may well emulate. He claimed nothing for himself but was deeply concerned that the Messiah be known and followed. In the world today there are so many who do not know God, who do not know His love, who do not know His Son as their Saviour. We, to whom these revelations have been made, have an obligation to prepare the way that the love of God may enter these hearts, that the saving power of Christ may be effective in them. We should try to merit in some small degree the commendation our Lord gave St. John: "More than a prophet—My messenger."

Fourth Sunday after Trinity

June 24th

PROTECTOR of all that trust in Him. God is our Protector, but remember always that He protects us only so far as our trust in Him permits. We need to pray for such increase of faith in Him that His help may be multiplied to us. He wants to help but He does not impose His protection on us. As we put greater faith in His care, He gives us increasing help. Today's collect also reminds us of our need of this help; we are not sufficient unto ourselves to pass through the difficulties and temptations of our temporal journey without our Protector. He keeps clear before us the goal of "things eternal"; His strength makes possible our continuance in well doing. Just as the human body needs food at regular intervals to maintain its life, so the soul needs continual refreshment for its growth and we must ever seek greater help from God, that our spiritual growth may continue and His Protection increase.

From THE EDITOR

Somewhere in the Pacific (Delayed)

DEAR FAMILY: Holy Week and Easter at sea have brought me some interesting and unusual experiences. Let me share a few of them with you.

We have two chaplains aboard, a Roman Catholic one and a Protestant one. Unfortunately there is none of our own Church, so we did not have the familiar round of Prayer Book services and the Churchmen aboard have not been able to make Easter Communions. But there have been plenty of services—so many that one of my room-mates (there are nine of us in a cabin designed for two) asked: "What's it all about? Is this an unusually religious ship, or what?"

No, this isn't an unusually religious ship. But we who are travelling on it have an unusually good reason to be thankful to God for His goodness to us. We have left the Valley of the shadow of Death, and we are back in the good clean sunlight that floods this broad expanse of the Pacific. That's why so many of us, each in his own way, are trying to express that thankfulness, not only in religious services but in a new determination to make something really worthwhile of the renewed lease on life that God has given us. I know there are many aboard who feel that very keenly.

Another of my room-mates is Jewish. At his invitation I attended the Passover service held aboard ship. It was most impressive—a family meal, with the traditional foods: unleavened bread, bitter herbs, and wine. Yet in it was commemorated the sufferings of a race through many centuries, a suffering that continues today.

One day we had that most poignant of services at sea, the burial of the dead. Conducted by the Roman Catholic chaplain, the service was simple and impressive. It was held on the lee side of the main deck, while hundreds of marines and sailors filled every available inch of space, except for the rectangle kept clear for the ceremony. The body, covered with the Colors for which the deceased had given his life, was borne out on deck by sailors dressed in full white uniform, with a Marine guard of honor in khaki. After a short ritual in Latin, the priest continued with the familiar words: "I am the Resurrection and the Life; he that believeth in me, though he die, yet shall he live . . ."

Death was no stranger to these men looking on, young though they were. They had seen him strike down their comrades at

Presbyterians to Anglicanism, nor the Anglicans to Presbyterianism; nor both Churches to Christian truth and life. In other words, the problem is still being looked on as one of organization and negotiation, as far as we can see, instead of a problem of conversion.

We may be mistaken: the Commission on Unity may be actually engaged in a survey of the points of difference between Presbyterians and Anglicans with a view to facing each point so that the two Churches may decide who is right and who is wrong, or (in some cases) that the question of right or wrong on a particular point is not something for the authoritative decision of the Church. Unless this is done, we are very likely to find that an effort at organizational merger leaves a large body of Episcopalians and a large body of Presbyterians conscientiously unable to depart from their hard-won heritage. Or, if merger were achieved with practically no loss of

their sides; they had felt his breath on their own necks. No doubt many of them thought, "There, but for the grace of God, I might be lying."

At the conclusion of the short service, the body was consigned to the deep. A trumpeter played Taps, as all stood at attention. The Marine firing squad fired its farewell salute. In less than 20 minutes the ceremony was over. But it is an occasion that the participants and spectators will long remember.

Chaplain Henry E. Austin, USN, our Baptist chaplain, is an energetic minister, always ready to adopt any religious idea that he feels may be helpful to his men. In conversation one day, I told him about the Maundy Thursday watch before the Blessed Sacrament, observed in many Anglo-Catholic churches. To my surprise, he seized upon the idea and determined to institute a similar watch aboard ship. The only quiet place that could be found was—believe it or not—the brig, which fortunately was empty of prisoners. "Paul and Silas kept their watch in jail," he aptly remarked, "so why shouldn't we?" To make a long story short, he improvised an altar there, with cross and candle-sticks, chalice and paten containing the elements. And before this shrine, a perpetual watch was kept by men singly and in pairs, not only for 24 hours but from Maundy Thursday afternoon until Easter morning. No less than 75 marines and sailors, officers and enlisted, White and Colored, kept the vigil. And many of them declared that it was a rare and helpful spiritual experience.

And so we came to Easter, when a great service was held on deck. Our indefatigable Baptist chaplain had held an earlier service, at which 16 service men were baptized in the ship's swimming pool. At the principal service, we had two choirs—one of Colored messmen, who sang spirituals, and one of marines under a really talented leader, Corp. John J. Jones, USMC. The troop commander read the Scriptures. Chaplain Austin not only preached the sermon, but also played the violin. And several hundreds of youthful but veteran Marines formed the congregation, and joined heartily in singing familiar hymns.

Such were Holy Week and Easter on the high seas. If this ship was any criterion, there has been no lack of opportunity for your husband, son, or brother in service to attend "church" during the Church's holy season. If he has not always been able to have the kind of service to which he has been accustomed, perhaps it will do him no harm to have an opportunity to participate in other kinds of Christian services—or even Jewish ones, like the Passover service that I attended. It should make one at once sympathetic with his brethren of other faiths, and more appreciative of his own religious heritage. For when all is said and done, nothing is going to take the place of the Book of Common Prayer for one who has been brought up on it, or learned in mature life to love it.

CLIFFORD P. MOREHOUSE.

communicants from either body, we fear that the doctrinal and party strife which now bedevils the Episcopal Church would be multiplied manifold.

The Presbyterians may have little idea of the degree of fury and suspicion which some members of each of the Episcopal Church's two major parties feel toward members of the other—the slander, the imputations of bad faith, the financial and political pressure which show only too clearly that the Episcopal Church is in urgent need of unifying itself before it can with dignity seek union elsewhere.

In case an Anglo-Catholic who reads this is saying to himself, "Yes, that's just the way those Liberal-Evangelicals are," let it be clear that we are talking about the sins of a sizable proportion of the members of both parties in the Church. Bitter and rancorous partisanship is a disfiguring characteristic of both groups, although the Liberal-Evangel-

cals seem to lead in the production of intolerant printed matter.

Party strife is not the subject of this editorial, although we feel it to be a grievous burden, hampering every branch of the Church's work. In due course, with help from readers and advisers, we hope to address ourselves to this subject. But for the present, we wonder if the proposed united Presbyterian-Episcopal Church would not inevitably be even more filled with the clamor of partisan feuds; and if the net result might not be less vigorous attack on the forces of sin, satan, and death in favor of even more vigorous campaigning against each other. Under present conditions, without a deeper conversion to God, to His truth, and to His kingdom, merger might mean a sharp decrease in Christian efficiency for both Churches.

We believe, deeply and wholeheartedly, in Christian unity. We are proud that General Convention believed in Christian unity enough to adopt the Statement of Purpose to achieve unity with the Presbyterian Church in the USA. But the unity we are bound to seek is one in which our misconceptions of God's will for His Church are corrected by the standard of the undivided Church—not only the visibly undivided Church of the first nine centuries, but the indivisible company of all those who follow Christ and have been reborn into His mystical body by baptism. This includes the Eastern Orthodox and the Roman Catholics as well as the Protestants with whom we are currently negotiating. The unity we are bound to seek is one in which the manifold operations of the Holy Spirit are recognized for what they are—a unity of the two greater and five lesser sacraments; of Christian witness and Bible reading; of Quaker silence; of prayer, systematic and extemporaneous; of personal love of our Lord Jesus; of the apostolic ministry; of the responsible laity.

If there is anything true, anything of God, in any Church's life, it belongs in the life of the undivided Church, and should find a place in the life of a united Episcopal-Presbyterian Church. If there is anything false, anything of the devil or the wilfulness of man, in any Church's life, that is what that Church ought to sacrifice in restoring union with others.

Hence, we repeat, the way—the only way—to reunion is by the honest facing of differences with resolution to solve them according to the mind of Christ. Will our Commission on Unity present us with a report saying where the two Churches differ and proposing a next step to convert each Church to an understanding and glad acceptance of the work of the Holy Spirit in the other?

Important Plans at GTS

THE PLANS for returning servicemen who while in active service have found a vocation to the sacred ministry, and for returning chaplains who feel the need of a "refresher period," just announced by the General Theological Seminary, are in line with the keen-sighted and generous procedure of the seminary in the many years of its notable history. The particular problems and special circumstances of each serviceman will receive individual attention. There will be some who fulfilled the requirement for entrance before they went to war; there will be others whose academic work was interrupted. The customary high standards and the canonical obligations will be maintained and met, but by a method which takes into account the fact that, as the announcement states, "Clocks cannot be turned back in human lives; the time must be redeemed by grappling wisely and

boldly with the situation." The special committee which had had the matter in hand has devoted more than a year to considering it and making the arrangements now approved by the dean and faculty of the seminary.

The seminary is showing its mindfulness of the needs of returning chaplains by the plans made for them. Naturally these plans differ from those designed for the servicemen. The seminary has issued a cordial invitation to priests who have served as chaplains in the armed forces to come to the seminary as welcome guests, for such a period of time as seems most valuable to them. They will be free to attend any regular classes. Many will avail themselves of this privilege. Others will take particular delight in the private reading course which members of the faculty will arrange on request. We have ourselves heard from many chaplains of the need they feel for "guided reading," after their service as chaplains in the several fields of combat.

In opening its doors to returning chaplains and to servicemen who will be the bishops, priests, and deacons of the future, the seminary is leading in the special care which this great work for the Church requires. These men, invaluable as they will be what they will receive at the seminary, will also give something of unique value to it and to the Church.

Universal Military Training

AMONG the nations which had universal military training during the between-wars period were France, Italy, and Switzerland. Two of these nations made dismal military records and the third never got into the war. Among the nations which did not have universal military training in the between-wars period were Germany, the United States, and Britain. All three seem to have made passable records on the field of combat.

From the experience of these six nations, it is obvious that universal military training in time of peace does not present clear pattern. Italy was militaristic with it, Germany without it. France was anti-militaristic with it, the United States and Britain anti-militaristic without it. The tactical pattern of the second world war was so unlike the first that the military training based on World War I seemed to be just as much hindrance as a help. Generals in politics in France were much less significant factor than politicians in the army.

Hence, we do not feel at all certain that universal military training will have any of the effects forecast for it, either by its proponents or by its opponents, in the United States. We are inclined to favor the sociological effect of universal national service (not necessarily military service) upon young people between high school and college age. That is, we should think that it would lead to a sense of fundamental social equality and to patriotism. But perhaps it wouldn't. It might lead to a sense of social caste among the different ranks, and it might cause a "goldbricking" attitude toward the State (for which Americans have never had an overly high regard).

It may be wise, therefore, for religious organizations to counsel long consideration and study of the subject before action is taken by Congress. But if they do so, it seems to us that it should be made clear that (in spite of the Pacific minority in the Churches), the Christian forces of America, like the rest of its citizenry, are in favor of our country maintaining the ability to defend itself and also in favor of maintaining a force adequate to carry out the foreign policies upon which Christians almost unanimously insist—a policy of active participation in international affairs.

ALASKA

II Fort Yukon Flooded

Bishop Bentley of Alaska reports that the whole community of Fort Yukon is under water from the breakup of the ice on the Yukon and Porcupine Rivers.

Floors of the Hudson Stuck Memorial Hospital, the mission building, and St. Stephen's Church are flooded and considerable damage to equipment and supplies has been suffered. The mission and hospital staff is caring for many people who have been driven from their homes.

Bishop Bentley plans to go to Fort Yukon immediately, but says, "There is nothing to be done. We must simply wait until the waters go down. So far as I now know there has been no loss of life, for which we must be deeply thankful."

PRINGFIELD

Devastating Hail Storm

Church properties in Cairo, Ill., were badly damaged May 29th by a devastating wind and hail storm, which littered the city with trees and other debris. Scarcely a house in Cairo escaped without broken windows.

The high-velocity wind drove the heavy hail stone with such force against the slate roofs of the church and parish house and the composition roof of the rectory of the church of the Redeemer as to necessitate the re-roofing of all the buildings. The art glass windows were also badly damaged. The church and rectory of St. Michael's congregation (Colored) were in like manner injured. The cost of remodeling has not been fully estimated, but it is certain that it will be quite heavy.

HARRISBURG

Convention Votes to Scrap Hare Form of Balloting

A conviction that no other organization or institution is so well equipped as the church for healing the wounds of this world conflict or in underwriting the plans for a just and peaceful world was expressed by Bishop Heistand of Harrisburg in his annual address to the 41st convention of the diocese, held in St. Stephen's Cathedral, Harrisburg, Pa., on May 22d.

At the service in the cathedral the first evening of the convention, Bishop Gray, suffragan of Connecticut, was the preacher. He asked for closer co-operation between all parts of the Anglican communion.

The convention amended canons to permit appointment of archdeacons by the bishop, instead of having them elected by the archdeaconries, and to permit members of the standing committee to serve on the finance committee which has heretofore been forbidden.

A change in the constitution of the diocese was favorably voted for the first time

which would scrap the Hare form of balloting at conventions to return to the former method of determining elections by a majority of votes in both orders on the same ballot. This proposed constitutional change must be passed by the next convention before it becomes effective.

Bishop Wyatt-Brown, retired, spoke feelingly of his years of association with the diocese and of his gratification in the progress being made under the administration of Bishop Heistand. Others who addressed the convention were the Rev. James W. F. Carman, representative of National Council in the third province; the Rev. Clarence W. Brickman, national chaplain of the Brotherhood of St. Andrew; and the Rev. George G. Dilworth of the American Bible Society.

ELECTIONS: Standing committee, Rev. Canons H. W. Becker, J. R. Leatherbury; Messrs. M. L. Hough, F. K. Lukenbach. Executive council, Rev. Messrs. R. C. Batchelder, J. H. Treder; Messrs. R. McCreath, F. Nicholson. Incorporated trustees, Judge F. S. Reese. Finance committee, Rev. A. H. Head; S. S. Schmidt, W. H. Smith. Examining chaplains, Rev. Messrs. W. J. Watts, R. C. Batchelder, C. E. Berghaus, G. M. Rutter, A. G. Van Elden, Lesley McCreath was reelected secretary-treasurer; C. L. Miller was reelected chancellor.

NEW YORK

Alumnae Day at Training School for Deaconesses

The New York Training School for Deaconesses kept May 10th, as alumnae day. Many graduates, both deaconesses and other Church workers, returned for the occasion, among them Deaconess Jane Gillespy, who, with the late Deaconess Romola Dahlgren, had charge of the school for 20 years. Deaconess Ruth Johnson, present head of the school, was the hostess, assisted by Deaconess Clara Searle, her assistant. The present students, just ending their first year's work in the school, helped in welcoming the guests.

The day began with attendance at the 7:30 celebration of Holy Eucharist in St. James' Chapel of the Cathedral of St. John the Divine. At 11 A.M., there was a second, special celebration of Holy Eucharist in St. Ansgarius' Chapel of the Cathedral, at which many friends of the school were present. The Rev. Canon Thomas A. Sparks was the celebrant. The Rev. Dr. Charles N. Shepard, warden of the school assisted, and read the Bidding Prayer. The special intention was thanksgiving for the reopening of the school. Luncheon in St. Faith's House followed.

LEXINGTON

Convention Votes Against Union

By an overwhelming majority the 50th annual convention of the diocese of Lexington decided not "to seek union with the diocese of Kentucky or any other diocese" and designated that the special convention of June 26th be limited to the business of electing a bishop of the diocese. The con-

vention was held May 15th and 16th in Christ Church, Lexington, Ky.

A memorial service for Bishop Abbott was held May 15th, with Bishop Clingman of Kentucky conducting this service, assisted by the clergy of the diocese. The Rev. T. R. Thrasher of the Church of the Advent, Indianapolis, Ind., read a sermon written by Bishop Kirchhoffer of Indianapolis, who was prevented from attending the service by a death in his family.

Bishop Clingman celebrated Holy Communion on the morning of the 16th assisted by the Ven. Francis M. Cooper and the Ven. Sidney E. Heath. By the unanimous vote of the convention the diocesan officers were elected to serve without change for another year to keep the organization intact until the future of the diocese was decided.

VERMONT

Appeal for Young Men to Enter Ministry Made at Convention

A strong appeal to encourage young men from Vermont to enter the ministry and to prepare themselves for work in the rural communities, was made by Bishop Van Dyck in his address to the diocesan convention held at St. Paul's Church, Burlington, Vt., on May 22d and 23d.

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Emphasizing the need for the standards of Christianity to prevent moral deterioration, the Bishop noted that men familiar with rural Vermont seldom went into the ministry.

At a joint supper meeting with the Woman's Auxiliary, which met at the Rock Point School for Girls, clergy of the diocese presented a plaque to the Rev. John Henry Hopkins, grandson of the first Bishop of Vermont, expressing their love for his work and their happiness that he was planning to remain in Vermont.

Bishop Oldham of Albany spoke at the service of Evening Prayer held in St. Paul's Church and asked members of the Church to consider that "our fellowship with the Church of England was a great bond between England and the United States."

The financial situation of the diocese was revealed to be in better condition than the previous year. A committee on canons, consisting of the Rev. Herbert Hawkins, the Rev. A. R. Green, Clarence Davis, and John Spargo, presented some changes in the constitution and canons of the diocese and the convention authorized this committee to have a new printing of the constitution and canons made.

ELECTIONS: Standing committee, Rev. Messrs. F. R. Nitchie, C. S. Martin, H. H. Jones; Messrs. G. E. Little, C. Webber, J. H. Wright. Executive council, Rev. Messrs. H. D. Butterfield, J. B. Midworth; Messrs. C. Davis, F. D. Austin. Delegates to synod, Rev. Messrs. H. D. Butterfield, H. H. Jones, W. B. Neal, A. R. Green; Messrs. F. G. Austin, M. Wheldon, C. Davis, H. Farnham.

WESTERN N. C.

Fire Destroys Bat Cave Church

The Church of the Transfiguration, Bat Cave, N. C., was completely destroyed on May 24th by fire which originated from the burning of a dwelling adjacent to the church property. Due to the proximity of this dwelling, the conflagration was so sudden and intense that the gathering villagers were able to save only a few articles from the interior.

The original structure of the church building was started from a school house several years ago and had been enlarged from time to time to an appropriate and beautiful design. A recent reconstruction program had just been completed under the direction of the rector, Fr. Frank A. Saylor, enlarging the chancel and club room, covering the exterior with stained shingle and paneling the inside.

The mission served the combined communities of Bat Cave, Chimney Rock, and Lake Lure, a famous resort section of the Blue Ridge mountains. The congregation has grown considerably in the six years that Fr. Saylor has served.

In a series of parish and committee meetings, it has been unanimously decided to rebuild the church without delay. A fund raising committee has been appointed and many outside friends of the mission has already made sizable donations. A new building site has been donated by Bishop Mathews, retired, of New Jersey.

It is located near the rectory about one half mile east of the old site and plans are under way for a more spacious and durable structure.

WESTERN NEW YORK

Convention Establishes Social Service Board

Establishment of a 12-man board "to plan, promote, finance, and supervise philanthropic and social work in the diocese" was voted at the 108th annual convention of the diocese of Western New York, held at Trinity Church, Buffalo, N. Y., on May 21st and 22d.

Six of the members of the new board were elected by the convention, and six are to be appointed by the Bishop. Those elected are the Rev. W. H. Kirk, M. J. Higginbotham, A. C. Dutton, and Messrs. Charles Rupprecht, Joseph Groves and Herman Fisher.

In his address to the convention, Bishop Davis said that the Church does not desire nor should she have a seat at the peacemaking table, but she does have a definite place in shaping a just and durable peace.

A 100-year-old mission, Calvary Church, Williamsville, was admitted into union with the convention as an incorporated and self supporting parish.

Retirement of over \$100,000 of parochial debts was reported. Bishop Davis also reported 1,065 confirmations, an unusually

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large number in spite of the fact that four energy of the diocese are serving as chaplains.

ELECTIONS: Standing committee, Rev. Messrs. D. Broughton, E. R. Welles, J. Groves, W. T. Cath; Messrs. G. T. Ballachey, J. L. Blaney, W. Sanborn, C. E. Kennedy. Executive council, v. Messrs. R. B. Townsend, G. E. O'Pray, G. Asper; Messrs. J. C. Obersheimer, M. Elliott, J. H. W. Rockwell. Trustees of the diocese, v. J. Cosbey jr., Messrs. C. L. Gurney, J. K. Walker. The Rev. A. R. Morrell was elected secretary of the convention and the Rev. S. W. Andin, assistant secretary. Deputies to synod, v. Messrs. J. J. Post, H. D. Baldy, R. E. Townsend, J. Cosbey jr., G. N. Smith, L. F. Hard; Messrs. G. T. Ballachey, H. A. Bull, J. Blaney, H. W. Rockwell, S. Osgood, H. V. Smith.

VASHINGTON

Antique Russian Robe Donated to Cathedral

A beautiful antique Russian embroidered priest robe, originally made for and used by the priest of the Russian Orthodox church of the Holy Sepulchre of Jerusalem, has been given to the Washington Cathedral by Theodore W. Noyes, editor of the *Washington Star*, and the sole surviving member of the original Cathedral board of trustees appointed more than 50 years ago.

Dean Suter, who accepted the chasuble for the Cathedral, said that an appropriate case will be prepared for exhibition of the robe at the Cathedral, and that it will be protected properly against damage by dust, light, damp, fire, insects and theft. "This robe is said to have been made by several Russian princesses about 200 years ago," Mr. Noyes stated. "It is of white silk shot with silver, embroidered artistically in natural colors in a fine petit point. The border comprises a band of small red passion flowers with medallions of flowers of various colors, all native to the Holy Land."

"Around the shoulders and neck of the robe are embroidered motifs representing the Resurrection and the various articles connected with the Passion. The largest motif is of Jesus rising from the tomb in the center of a medallion of yellow light. Seated on either side of the tomb are angels."

MINNESOTA

8th Annual Convention

Announcement of his appointment by the residing Bishop as a fraternal delegate to the General Assembly of the Presbyterian church, was made by Bishop Keeler of Minnesota at the 88th annual convention of the diocese, held in St. Mary's Church, St. Paul, on May 22d and 23d.

The Bishop called attention to the fact that the laymen's Advent offering had balanced the 1944 diocesan budget for Indian work and that they hoped to increase that offering this year so as to relinquish as much as possible of the National Council grant for this work. He then appointed the Rev. George H. Hodreid of Park Rapids as archdeacon

VOCATION

Do you know, we have a feeling that the average layman is completely unaware of the fullest meaning of the word "VOCATION"? In spiritual matters, they have heard it used only in connection with priesthood and those who "try their vocation" in the Religious Life of the various Orders for men and women.

But there is such a thing as the vocation of the laity. Vocation, as we use it in a spiritual sense, means, "an appreciation of the task to which we have committed ourselves and a determination with God's help to carry it out GLORIOUSLY." That's what it means to The Religious, and that's what it should mean to us of the laity.

Well, then, let's see where that takes us. First of all we are committed to our vocations as Episcopalian Christians. Do we know all that is involved in that obligation, and are we carrying it out GLORIOUSLY?

Then, we are committed to our respective vocations from which we derive our livelihoods—our jobs, so to speak. What are we doing in them? Are we simply doing as little as we can for the money we get? Or do we serve our employer (even if it is our fond, paternal, long-suffering and over-looking Government) with an eye and intention to pump out all we can pump for as little return as we can get by with giving? Would you call that living out your vocation GLORIOUSLY?

Then, there is that much more private and personal matter of our vocations as husbands, wives, sons, daughters, mothers, fathers, in-laws (in all departments), and friends—real friends, we mean. You know, it is a very, very

real vocation to be a good husband, a good wife, father, mother, etc., and when it is not carried out GLORIOUSLY, what awful shipwrecks and tragedies ensue. Whose business is that but your own, you say? It becomes everybody's business apparently, when the laity crack up in their respective vocations—the law courts, the judges, the lawyers, the newspapermen, the ears of all who can't evade listening to our tales of woe—and eventually The Church, Her priests, and finally Her people.

It rather looks, then, that the business of our vocations in our respective walks of life takes on an importance not always thoughtfully considered. Certainly it must have developed in your minds that our vocations, in any walk, sooner or later bring us in touch with God and His Holy Church; so that vocation with us of the laity becomes equally as important a matter with us as it can possibly be with The Religious. Man's chief work or vocation in his daily toil. That takes more of the hours of his life than anything else that he does. But one can't stop there, obviously. One's daily toil would soon sag without the refreshment, the grace, the comfort, and the cheer which are found ONLY by frequently coming to The Family House, The Church of God, and our communion there with God and Jesus.

We are increasingly jealous for those of us who call ourselves Episcopilians, that we so live out our vocations as Christians, as members of The Family of God, in our churches, in our homes, in our work,—that the influence of what we REALLY ARE may have its never-failing effect on those about us when they see us living out our vocations GLORIOUSLY.

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of the diocese in charge of all Indian work.

The convention adopted a total budget of \$96,110, of which \$23,500 is for the General Church and \$7,125 for Indian work.

Bishop Keeler appointed three interim committees with instructions to report on their studies and duties at the 1946 convention as follows: (1) to study and report on the General Convention Commission's report on the Marriage Canon; (2) to study and report on the General Convention Commission's report on Approaches to Unity; (3) to survey and study and report on the indebtedness of parishes, missions, schools and institutions of the diocese, and to present a plan whereby a ceiling may be placed on the same, following the lifting of wartime restrictions.

Speakers at the convention dinner, served Tuesday evening, were the Rev. O. Wendell McGinnis, rector of St. Paul's parish, Duluth, who spoke on "Revitalized Evangelism for Clergy and Laity"; Mrs. Y. Y. Tsu, who earlier in the day addressed the 350 delegates to the annual

meeting of the Woman's Auxiliary; and the Very Rev. Alden D. Kelley, dean of Seabury-Western Theological Seminary.

ELECTIONS: E. R. Coppage, secretary; J. M. Hannaford jr., treasurer; Rev. R. K. Johnson, E. H. Foot, trustees of Seabury-Western. Members of the Bishop and council, Rev. Messrs. W. Schroeder, P. F. McNairy, R. Emery, G. H. Goodreid, E. G. Barrow, R. K. Johnson; Messrs. J. H. Daunt jr., W. T. King, C. J. McNair jr., P. Benson, C. Richter. Standing committee, Rev. Messrs. F. Zoubek, O. W. McGinnis, J. S. Higgins, C. B. Maddock; Messrs. G. P. Mason, J. A. MacKillican. Delegates to synod, Rev. Messrs. E. Marston, W. Schroeder, B. W. Hummel, R. Emery, O. W. McGinnis, P. F. McNairy; Messrs. G. Buffington, F. R. Paine, C. H. Richter, J. M. Hannaford jr., J. W. Gregg. Examining chaplains, Rev. Messrs. J. S. Higgins, F. D. Tyner, E. Marston, H. G. Wrinch, F. Zoubek, H. J. Wolner; Dr. A. E. Knickerbocker, Dr. G. C. Menefee, Dr. P. Kramer.

NORTHERN MICHIGAN

50th Annual Convention

The diocese of Northern Michigan opened its 50th annual convention with a service of thanksgiving held May 22d

in St. Paul's Church, Marquette. Choirs from St. Paul's, Marquette, St. John's Church, Negaunee, and Grace Church Ishpeming, participated in the service. Among visitors present were Bishop Randall, Suffragan of Chicago, Bishop Creighton of Michigan, and Bishop Whittemore of Western Michigan, who preached the sermon. The service was conducted by the Rev. Messrs. C. C. Ziegler, H. R. Sherman, E. R. A. Green, J. G. Carlton, and Bishop Page of Northern Michigan.

In his annual address to the convention on May 23d, Bishop Page urged all parishes and missions to coöperate wholeheartedly with the Forward in Service Plan of Action. Bishop Sturtevant of Fond du Lac was the speaker at the convention luncheon served in St. Paul's parish house that noon.

The laymen's committee on Increases to the Endowment Fund reported that an additional \$3,500 had been pledged to date. In the report of the Trust Association was shown that there is over \$70,000 already in the fund. The goal of the committee is \$100,000. The diocesan treasurer's report showed that all parishes and missions had met their assessments just fraction of a percent under 100% and the payments on the missionary program had been 98% of the askings. This report showed increase of diocesan and missionary support of over 250% in the last four years.

Budgets for 1946 calling for an increase of 5% in the missionary askings and 10% in the diocesan assessments were adopted. A design for a new seal for the diocese was also presented and adopted.

ELECTIONS: C. W. Allen and H. A. Kello were elected trustees. The Bishop and council, Rev. Messrs. J. G. Carlton, G. C. Weiser; Messrs. J. C. Cameron, C. C. Rushton, S. E. Bracegridle Standing committee, Rev. Messrs. C. G. Ziegler, H. R. Sherman, W. P. O'Leary, G. C. Weiser; Messrs. C. J. Stakel, C. Brewer, J. W. Alt, S. Miller was reelected treasurer. The Hon. C. Rushton was appointed chancellor and also assistant registrar.

EAST CAROLINA

62d Convention Honors

Bishop Darst

The 62d annual convention of the diocese of East Carolina, held in Christ Church, New Bern, N. C., on May 23 and 24th, celebrated the 30th anniversary of the consecration of Bishop Darst. At one of the anniversary meetings, the Rev. Alexander Miller, chairman of the diocesan anniversary committee, presented Bishop Darst a check for \$14,000—a gift of the people of the diocese.

The second day of the convention was given over to the election of a bishop and the Rev. Dr. Thomas Henry Wright, rector of St. Mark's Church, San Antonio, Texas, was unanimously elected on the first ballot. [L.C., June 3d.]

ELECTIONS: Secretary and treasurer, Rev. W. R. Noe. Standing committee, Rev. Messrs. J. Rountree, E. F. Moseley, W. B. Daniels; Messrs. W. A. Worth, J. G. Bragaw. Trustees, Rev. Messrs. R. Strange, R. S. Rogers. Executive council, Rev. Messrs. J. H. Bonner jr., S. Gardner; Messrs. P. B. Bateman, I. Skinner.

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SEMINARIES

Berkeley Commencement

Six degrees were conferred May 31st at the 89th annual commencement of the Berkeley Divinity School. Edward D. Myers, dean of freshmen at Trinity College, Hartford, and president-elect of Roanoke College, was the speaker. Also included in the day's events were a tea in the deanery and an alumni banquet and meeting in Brewster Hall.

In his address Dean Myers declared, "Religion is the one force that can make for the salvation of Western man. An analysis of all 21 civilizations that have appeared in the history of the world demonstrates that they have all sooner or later reached a time when a certain sickness of the soul has become manifest, a sickness which only religion can heal. By all possible analogies, our own civilization has reached such a stage of breakdown and disintegration." . . . "The one institution existing at the present time whose specific charge and function is to encourage and develop Christian love among all mankind is the Church. Therefore, on the Church, and especially on the younger clergy, rests the greatest burden and the greatest obligation in the history of Christianity."

The honorary degree of Doctor of Sacred Theology was conferred upon the Rev. George I. Hiller, rector of Trinity Church, Miami, Fla., and a Berkeley alumnus in the class of 1916. The degree of Bachelor of Sacred Theology was awarded four graduates who completed their course earlier in the year under the accelerated program, and one graduate, a former Marine, who finished his studies last month.

At the alumni meeting in the evening, attended by approximately 75 graduates, alumni trustees named were the Rev. Dr. Henry Lewis, and the Rev. Warren E. Traub. Association officers for the coming year will be the Rev. Canon Sidney W. Wallace, president; the Rev. Richard B. Townsend, vice-president; the Rev. George L. Fitzgerald, secretary-treasurer; and the Rev. Mr. Traub, treasurer of the alumni fund.

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The Church Divinity School of the Pacific, the Pacific School of Religion, and the Berkeley Baptist Divinity School will combine their faculties with visiting lecturers for two five-week summer terms, beginning June 18th and July 23d. Special Earl Lectures, as well as regular courses, will be offered by Dr. Ralph W. Sockman, Prof. Eugene Ashton, Prof. Charles Kraft, and Prof. W. Gordon Ross.

Layman Head

Ronald Bridges, L.H.D., Litt.D., moderator of the General Council of the Congregational Christian Churches in America, is the new president of the Pacific School of Religion. Believed to be the

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INSTITUTE SCHOOLS

St. Paul's Graduates 104

One-hundred-and-four persons received degrees, diplomas, and certificates from the trade, high school, and college departments of St. Paul's Polytechnic Institute, Lawrenceville, Va., at the 57th annual commencement on May 29th.

Bishop Brown of Southern Virginia, president of the board of trustees, read the invocation, while the Rev. J. Alvin

Russell, president of St. Paul's, introduced the alumni speaker. She was Miss R. G. Vaughan, who gave an inspiring account of her life as a student, teacher, and supervisor since she left St. Paul's.

Bishop McKinstry of Delaware was commencement speaker, delivering address on "Bridge Building."

SECONDARY SCHOOLS

Howe Commencement

Commencement exercises at Howe Military School, Howe, Ind., culminated "one of the most successful years in 60-year life of the school," said the Rev. Robert J. Murphy, chaplain. For the past two years the school has been filled to capacity and 35 high school and 34 low school students were graduated on June 10th.

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

Robert McKay, Priest

The Rev. Dr. Robert McKay, rector emeritus of St. Mary's Church, Daytona Beach, Fla., died June 5th in the Burlington County Hospital, Mt. Holly, N. J., after an illness of three weeks.

Born March 17, 1856, in Boston, he attended Dickinson College and Drew Seminary and was ordained priest in 1895 by Bishop Whitaker.

Before his retirement, he had served as rector of All Saints' Church, Philadelphia, Trinity Church, Moorestown, N. J., and St. Mary's Church, Daytona Beach, Fla.

Dr. McKay leaves a widow, Harriet, and a son, the Rev. Robert B. McKay of Little Falls, N. J.

Miss Amey Arnold Drown

Miss Amey Arnold Drown, sister of Miss Rebecca Drown and of the late Rev. Edward S. Drown of the Episcopal Theological School, Cambridge, Mass., died in Swansea, Mass., on June 5th, at the age of 74.

Born in Philadelphia, the daughter of the Rev. and Mrs. Edward L. Drown, she was housekeeper for her brother, the Rev. Dr. Drown, in Cambridge, and was an unofficial but most helpful counsellor to many of the seminary students. While in Cambridge she assisted in the work of St. John's Church School. Later she served as parish worker at Grace Church, Manchester, N. H., and the Church of the Ascension, Fall River, Mass.; and as a social worker for the Fall River Family Welfare Society. For many years she assisted Miss Rebecca Drown in conducting Rest House, Swansea. Since their retirement from Rest House, the Misses Drown have resided in Swansea village.

J. Mayhew Wainwright

Col. Jonathan Mayhew Wainwright, one of the leading laymen of the Church, died at his home in Rye, N. Y., on June 3d.

He was in his 81st year. Funeral services were held in Christ Church, Rye, on June 6th, the rector, the Rev. Wendell Phillips, officiating. Interment was in Greenwood Union Cemetery, Rye.

Born in New York on December 1864, the son of John Howland and Margaret Livingston Stuyvesant Wainwright, he was graduated from Columbia University and Columbia Law School. In 1908 his university conferred upon him the honorary degree of Doctor of Law. He was admitted to the bar in 1886 and continued in the active practice of law throughout the rest of his life, except for military service in the Spanish-American War and in World War I, and terms in public office. He won the Distinguished Service Medal, the Legion of Honor, the Belgian Croix de Guerre, and the Silver Star Medal while serving in the 27th Division in France in World War I.

Colonel Wainwright held several public offices. He was Assistant Secretary of War under President Harding, a member of the United States House of Representatives for four two-year terms, and State Senator for four years. Throughout his life, he was an active member of the Republican party.

One of the most prominent laymen in the diocese of New York, Colonel Wainwright held many important offices in his diocese: chairman of the committee on diocesan finances, a member of the standing committee, trustee of St. Luke's Hospital, among others. He was always present at the annual meeting of the diocesan convention, usually speaking on various issues. Colonel Wainwright inherited Church allegiances: he was a grandson of Bishop Wainwright, for whom he was named.

In 1892 he was married to Miss Laura Wallace Buchanan, who survives him. He is survived also by a daughter, Mrs. Philip K. Condict of Rye and South Strafford, Vt.; and by a first cousin, his namesake, Lt. Gen. Jonathan Mayhew Wainwright, now a prisoner in Japan.

Appointments Accepted

nna, Rev. William P., jr., missionary at St. Paul's Church, Syracuse, N. Y., and priest in charge of St. Mark's Church, Janesville, N. Y., accepted a call to Zion Parish, Prince George County, Md.

Anthony, Rev. William H., priest in charge of Peter's Church, Monroe, and Christ Church, New Haven, Conn., has also been appointed priest in charge of St. Paul's, Huntington, Conn. Address: Monroe.

ennison, Rev. Charles E., rector of St. Luke's Church, Hastings, Minn., will become rector of Christ Church, Joliet, Ill., August 1st. Address: W. Van Buren St., Joliet.

margo, Rev. Wilson C., formerly assistant of Church of the Crucified, Bage, R.G.S., Brazil, same rector of Christ Church, Erechim, R.G.S., April 27, February 17th. Address: Caixa 27, Erechim.

oulkes, Rev. Maurice G., curate of St. John's Church, Stamford, Conn., will become priest in

charge of St. Philip's, Putnam, and St. Paul's, Plainfield, Conn., on August 1st. Address: Putnam.

Laedlein Rev. Arthur H., student at the Philadelphia Divinity School, will become vicar of Emmanuel Church, Quakertown, Pa., on July 1st. Address: 803 W. Broad St., Quakertown.

Liesinger, Rev. Rudolph O., formerly assistant rector of the Church of the Advent, Kenmore, N. Y., became rector of St. Matthew's Church, Buffalo, N. Y., on June 3d. Address: 485 Lindenwood Ave., Buffalo.

McClelland, Rev. William, jr., assistant minister of St. Stephen's Church, Wilkes-Barre, Pa., will become rector of St. John's Church, Cape Vincent, N. Y., July 1st.

Rossmann, Rev. Richard, rector of Christ Church, Guilford, Conn., has also been appointed priest in charge of the Church of the Holy Advent, Clinton, Conn. Address: Guilford.

Townsend, Rev. Richard B., formerly rector of St. Matthew's Church, Buffalo, N. Y., became

Whitehead, Rev. Walter Yates, rector of St. Peter's Church, St. Paul, Minn., will become rector of St. Mary's Church, Mitchell, S. Dak., on August 1st.

rector of St. Mark's Church, Buffalo, on May 1st. Address: 256 Riverside Ave., Buffalo 7.

Ordinations

Priests

Easton—Martin, Rev. Harold Odest, was ordained priest June 1st in St. Andrew's Church, Princess Anne, Md., by Bishop McClelland of Easton. He was presented by the Rev. J. Randolph Field and the Rev. W. Karl Rehfeld preached the sermon. The Rev. Mr. Martin is assistant at St. Andrew's Church, Baltimore.

Nebraska—Johnson, Rev. Charles Richard, was ordained priest May 30th by Bishop Brinker of Nebraska in All Saints' Church, Omaha, Nebr. He was presented by the Rev. F. W. Clayton and the Rev. Robert D. Crawford preached the ser-

CHURCH SERVICES

O TO CHURCH! That slogan, sounded round the world, might well put an end to the world's chaos. The rectors of leading churches listed here urge you to let the slogan to work in your own personal world. Use it on your friends.

Whether as a traveler in a strange city, as a local resident, you are always welcome to come into these leading churches for the services or for quiet moments of prayer. And you are urged to bring with you your friends. Accept the cordial invitation!

ICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop

Church of the Atonement, 5749 Kenmore Avenue, Chicago 40

Rev. James Murchison Duncan, rector; Rev. Edward Jacobs

Masses: 8, 9:30 & 11 a.m. H.C.; Daily: 7 a.m. H.C.

S ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop

Mary of the Angels, Hollywood's Little Church around the Corner, 4510 Finley Ave.

Rev. Neal Dodd, D.D.

day Masses: 8, 9:30 & 11

UISIANA—Rt. Rev. John Long Jackson, D.D., Bishop

George's Church, 4600 St. Charles Ave., New Orleans

Rev. Alfred S. Christy, B.D.

Masses: 7:30, 9:30, 11; Fri. & Saints' Days: 10

INE—Rt. Rev. Oliver Leland Loring, Bishop

Cathedral Church of St. Luke, Portland

Masses: 8, 9:30, 10, 11 & 5; Weekdays: 7:30 & 5

ICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit

Rev. Clark L. Attridge

Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 & 11

SSOURI—Rt. Rev. William Scarlett, D.D., Bishop

Church of Holy Communion, 7401 Delmar Blvd., St. Louis

Rev. W. W. S. Hohenschild

Masses: 8, 9:30 and 11 a.m. Wed.: H.C. 10:30 a.m.

Other services announced.

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York

Sun.: 8, 9, 11 Holy Communion; 10 Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 a.m. to 6 p.m.

Church of the Ascension, Fifth Ave. & 10th St., New York

Rev. Roscoe Thornton Foust, Rector

Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers. Church is open 24 hours a day.

Church of Heavenly Rest, 5th Ave. at 90th St., New York

Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover; Rev. George E. Nichols

Sun.: 8, 10 (H.C.), 11 M.P. & S., 9:30 Ch. S.; 4 E.P. Weekdays: Thurs. & Saints' Days, 11 H.C.; Prayers daily 12-12:10

Chapel of the Intercession, 155th St. and Broadway, New York

Rev. Joseph S. Minnis, Vicar

Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9, 10, 5 p.m.

St. Bartholomew's Church, Park Ave. & 51st St., New York 22, N. Y.

Rev. Geo. Paull T. Sargent, D.D., Rector

8 a.m. Holy Communion; 11 a.m. Morning Service and Sermon

Weekdays: Holy Communion at 8 a.m.; Thursdays and Saints' days at 10:30 a.m. The Church is open daily for prayer

St. James' Church, Madison Ave. at 71st St., New York

Rev. H. W. B. Donegan, D.D., Rector

Sun.: 8 Holy Communion; 11 Morning Service & Sermon. Weekdays: Holy Communion Wed., 7:45 a.m. and Thurs., 12 m.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York

Rev. Grieg Taber

Sun. Masses: 7, 8, 9, 10, 11 (High)

St. Thomas' Church, 5th Ave. & 53rd St., New York

Rev. Roelif H. Brooks, S.T.D., Rector

Sunday Services: 8 and 11 A.M.

Daily Services: 8:30 A.M., Holy Communion

Thursdays: 11 A.M., Holy Communion

Little Church Around the Corner Transfiguration, One East 29th St., New York

Rev. Randolph Ray, D.D.

Sun.: Communions 8 & 9 (Daily 8); Choral

Eucharist & Sermon, 11; Vespers, 4

NEW YORK—(Cont.)

Trinity Church, Broadway & Wall St., New York

Rev. Frederic S. Fleming, D.D.

Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

PENNSYLVANIA—Rt. Rev. Oliver James Hart, D.D., Bishop

St. Mark's Church, Locust St., between 16th & 17th Sts., Philadelphia

Rev. William H. Dunphy, Ph.D., Rector; Rev. Philip T. Fifer, Th.B., Asst. Rector

Sun.: Holy Eucharist, 8 & 9 a.m.; Matins, 10:30 a.m.; Sung Eucharist & Sermon, 11 a.m.; Evensong & Instruction, 4 p.m.

Daily: Matins, 7:30 a.m.; Eucharist 7:45 a.m.; Evensong, 5:30 p.m. Also daily, except Saturday, 7 a.m. & Thursday and Saints' Days, 9:30 a.m. Confessions: Saturdays 12 to 1 and 4 to 5 p.m.

RHODE ISLAND—Rt. Rev. James DeWolf Perry, D.D., Bishop; Rt. Rev. Granville Gaylord Bennett, D.D., Suffragan Bishop

Trinity Church, Newport

Rev. L. Sciaffe, S.T.D., on leave USNR; Rev. Wm. M. Bradner, minister in charge; Rev. L. Dudley Rapp, associate minister

Sun.: 8, 11 a.m., 7:30 p.m.; Church School Meeting at 9:30 a.m.; Wed.: 11 Special Prayers for the Armed Forces; Holy Days: 7:30 & 11

SPRINGFIELD—Rt. Rev. John Chanler White, D.D., Bishop

St. Paul's Pro-Cathedral, Springfield

Very Rev. F. William Orrick, Dean

Sunday: Mass, 7:30, 9:00, and 10:45 a.m.

Daily: 7:30 a.m.

WASHINGTON—Rt. Rev. Angus Dun, D.D., Bishop

St. Agnes' Church, 46 Que St. N.W., Washington

Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge

Sun. Masses: 7, 9:30, 11; Mass daily: 7; Extra Mass Thurs. at 9:30; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington

Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis; Rev. Francis Yarnell, Litt.D.

Sun.: 8 H.C.; 11 M.P.; 6 p.m. Y.P.F.; 8 p.m. E.P.; 1st Sun. of month, H.C. also at 8 p.m. Thurs. 7:30, 11 H.C.

WESTERN NEW YORK—Rt. Rev. Cameron J. Davis, D.D., Bishop

St. Paul's Cathedral, Shelton Square, Buffalo, N. Y.

Very Rev. Edward R. Welles, M.A., Dean; Rev. Robert E. Merry, Canon

Sun.: 8, 9:30, 11. Daily: 12, Tues.: 7:30, Wed.: 11

mon. The Rev. Mr. Johnson is associate rector of All Saints' Church, Omaha, Nebr. Address: 506 S. 26th St., Omaha.

Deacons

Connecticut—Donald Octavio Wilson was ordained deacon by Bishop Budlong of Connecticut in Christ Church Cathedral, Hartford, Conn., on June 7th. He was presented by the Rev. Clyde D. Wilson and the Rev. Aaron J. Cuffee preached the sermon. The Rev. Mr. Wilson is vicar of St. Luke's Church, New Haven, Conn.

Kentucky—Nathaniel Ragland Davidson and Thomas Lewis Hastings were ordained to the diaconate on June 3d in Calvary Church, Louisville, Ky., by Bishop Clingman of Kentucky. They were both presented by the Rev. F. Elliott-Baker and the Rev. J. Wilson Hunter preached the sermon. The Rev. Mr. Davidson may be reached at 1806 S. Third St., Louisville 8. The

Rev. Mr. Hastings, deacon in charge of St. George's Mission, Louisville, has the address: 1425 S. Third St., Louisville 8.

Michigan—George DeGraff, A. Curtis Miller, Birney W. Smith, and Harry B. Whitley were ordained to the diaconate on May 25th by Bishop Creighton of Michigan in St. Andrew's Church, Detroit. Bishop Boynton, Coadjutor of Puerto Rico, preached the ordination sermon. The Rev. Mr. DeGraff, who was presented for ordination by the Rev. Irwin C. Johnson, is deacon in charge of St. James' Church, Cheboygan, Mich. The Rev. Mr. Miller, who was presented by the Very Rev. Kirk B. O'Ferrall, is deacon in charge of St. Mark's Church, Detroit. The Rev. Mr. Whitley, who was presented by the Rev. Mr. Seward H. Bean, is to take up work in Puerto Rico. The Rev. Mr. Smith has another year of study at Seabury-Western Seminary but will carry on work in the Church of St. Mary the Virgin, Keokuk, Iowa, this summer.

Changes of Address

Davis, Rev. Robert Y., has moved from 9 Iowa Ave., Iowa City, Iowa, to the San Juan Indian Mission, Farmington, N. Mex.

Gunn, Rev. Julien, Jr., formerly rector of Grace Church, Newport News, Va., will have the address Holy Cross Monastery, West Park, N. Y., after June 20th.

Louttit, Rt. Rev. Henry L., has at present no address, P.O. Box 2246, West Palm Beach, Fla.

Honorary Degrees

Bishop Loring of Maine was awarded the honorary degree of Doctor of Divinity by Bowdoin College on June 2d.

Correction

In the report of the Fond du Lac diocesan council (L.C., June 3d) T. C. Hanna was given clerical status instead of lay as is correct.

Church Services near Colleges



COLLEGE STUDENTS NEED TO BE remembered, particularly in these war days when they are beset by new and disturbing problems.

Do you have a son or daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, do forward the task of your Church by helping it to carry on efficiently and effectively its College Work.

Write the student, giving him the name of his chaplain, as listed here. Write, also, the chaplain. He wants you to do this. He needs to know every Church youth at his college.

And finally, if you can, contribute financially to the work the chaplain is doing. You may send funds directly to him—or you may send them to the Church Society for College Work at Cranbrook, Bloomfield Hills, Michigan.

AMHERST COLLEGE AND MASSACHUSETTS STATE COLLEGE—Grace Church, Amherst, Mass.
Rev. Jesse M. Trotter, Rector
Sunday Services: 8 & 11 A.M.

BENNETT JUNIOR COLLEGE—Grace Church, Millbrook, N. Y.
Rev. H. Ross Greer, Rector
Services: 8:30 & 11 A.M. Every Sunday

UNIVERSITY OF CALIFORNIA—St. Mark's Church, Berkeley, Calif.
Rev. Russell B. Staines, Rector
Sunday Services: 7:30, 11 A.M. & 6:45 P.M.; Canterbury Club, Sunday 6 P.M.

UNIVERSITY OF CALIFORNIA, L. A.—St. Alban's Church, Westwood, Los Angeles, Calif.
Rev. Gilbert Parker Prince
Sun.: 8, 9:30, 11 A.M.; Wed.: 7:30 P.M.; 1st and 3d Thrs.: 7:00 A.M., 2d and 4th Thrs.: 6:00 P.M.

CARNEGIE INSTITUTE OF TECHNOLOGY—The Church of the Redeemer, 5700 Forbes Street, Pittsburgh
Rev. Francis A. Cox, D.D.
Sunday Services: 8 & 11 A.M., 7:30 P.M.

COLUMBIA UNIVERSITY—St. Paul's Chapel, New York City
Rev. Stephen F. Bayne Jr. (in U. S. Navy)
Rev. Otis R. Rice, Acting Chaplain
Sun.: M.P. & Sermon 11 A.M.; H.C. 9 & 12:30 P.M. (exc. Sat.); 12 Noon; Wed.: H.C. 8:20 A.M.

CONNECTICUT COLLEGE, U. S. Coast Guard Academy—St. James' Church, New London, Conn.
Rev. Frank S. Morehouse, Rector
Sunday Services: 8 & 11 A.M.

CORNELL UNIVERSITY, ITHACA COLLEGE—St. John's Church, Ithaca, N. Y.

Rev. Gerald B. O'Grady, Jr., Chaplain
Barnes Hall: Sun. at 9 A.M., Wed. at 7:30 A.M.
St. John's: Sun. at 8, 9:30, 11; Canterbury Club, Sun. at 5 P.M.

DENISON UNIVERSITY—St. Luke's Church, Granville, Ohio

Rev. W. C. Seitz, S.T.D., Gambier, Ohio, Priest in Charge
Sunday Services: 8:45 & 11 A.M.

HARVARD, RADCLIFFE, M.I.T.—Bishop Rhinelander Memorial, Christ Church, Cambridge, Mass.

Rev. Frederic B. Kellogg, Chaplain
Sun.: 8, 9, 10 & 11:15 A.M., 8 P.M.; Canterbury Club 6 P.M.; Wed.: (H.C.) at 8 A.M.

UNIVERSITY OF IOWA—Trinity Parish, Iowa City, Iowa

Rev. Frederick W. Putnam, Rector
Sundays: 8 & 10:45 A.M.; Canterbury Club: 4 P.M.
Wednesdays: 7 & 10 A.M. H.C. in Chapel
Holy Days as announced



Cut from Forth.

U. OF C. STUDENTS LEAVING ST. MARK'S, BERKELEY, AFTER EARLY SERVICE

MICHIGAN STATE NORMAL COLLEGE—St. Luke's Church, Ypsilanti, Mich.

Rev. R. L. DeWitt, Rector
Sunday Services: 8 & 11 A.M.; Canterbury Club 7:30 P.M.

MILWAUKEE-DOWNER, STATE TEACHERS

—St. Mark's Church, Milwaukee, Wis.
Rev. Killian Stimpson, Rev. Carl E. Wilke
Sun.: 8, 9:30, 11 A.M.; Daily: 7:30 A.M.

MINNESOTA UNIVERSITY—Holy Trinity Church, 4th St. and 4th Ave., S.E., Minneapolis

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Sundays: 8 & 11 A.M., 5 P.M.; Wed.: 7:45 A.M.

N. J. COLLEGE FOR WOMEN—The Church

St. John the Evangelist, New Brunswick, N. J.
Rev. Horace E. Perret, Th.D., Rector
Sunday Services: 8:00 & 11:00 A.M.
Wednesdays and Holy Days: 9:30 A.M.

OKLAHOMA COLLEGE FOR WOMEN—Luke's Church, Chickasha, Okla.

Rev. H. Laurence Chowins, Vicar
Sunday Services: 8, 9, 9:45 & 11 A.M.

SALEM COLLEGE & ACADEMY—St. Paul Church, Winston-Salem, N. C.

Rev. James S. Cox, Rector
Sundays: 8, 9:45, 11 A.M. & 5:45 P.M.

SANTA BARBARA COLLEGE, UNIVERSITY OF CALIFORNIA—Trinity Church, Santa Barbara, Calif.

Rev. Richard Flagg Ayres, Rector
Sun.: 7:30, 9:30 & 11 A.M.; 7:30 P.M. Evensong

UNIVERSITY OF TEXAS—All Saints' Chapel & Gregg House, Episcopal Student Center, 2 W. 27th St., Austin, Texas

Rev. J. Joseph Meakin Harte, Chaplain
Sundays: 8, 9:30, 11 & 6 P.M.
Weekdays: 12 N. Daily; Wed.: 10 A.M. & 7 A.M.

UNION COLLEGE—St. George's Church, Schenectady 5, N. Y.

Rev. G. F. Bamaach, B.D., Rector
Sundays: 8 & 11 A.M., 7:30 P.M.
Holy Communion: Holy Days, Tuesdays & Thursdays 10 A.M.
Daily: M.P. 9:30 A.M., E.P. 5 P.M.

WELLS COLLEGE FOR WOMEN—St. Paul Aurora, New York

Rev. T. J. Collar, Rector
Sundays: 7:30, 9:45, 11:00 A.M.
Holy Days and Fridays: 7:00 A.M.

WILLIAMS COLLEGE—St. John's Church, Williamstown, Mass.

Rev. A. G. Noble, D.D., Rector; J. F. Carter, D.D., Acting Rector
Sun.: 8 & 10:35 A.M.

UNIVERSITY OF WISCONSIN—St. Andrew Church, 1833 Regent St., Madison 5, Wis.

Rev. Edward Potter Sabin, Rector
Sun.: 8 & 10:45 H.C.; Summer 7 & 9:30 H.C.
Weekdays: 7:15 H.C. except Wed. 9:30 H.C.
Penance Sat. 5-6 and 7:30